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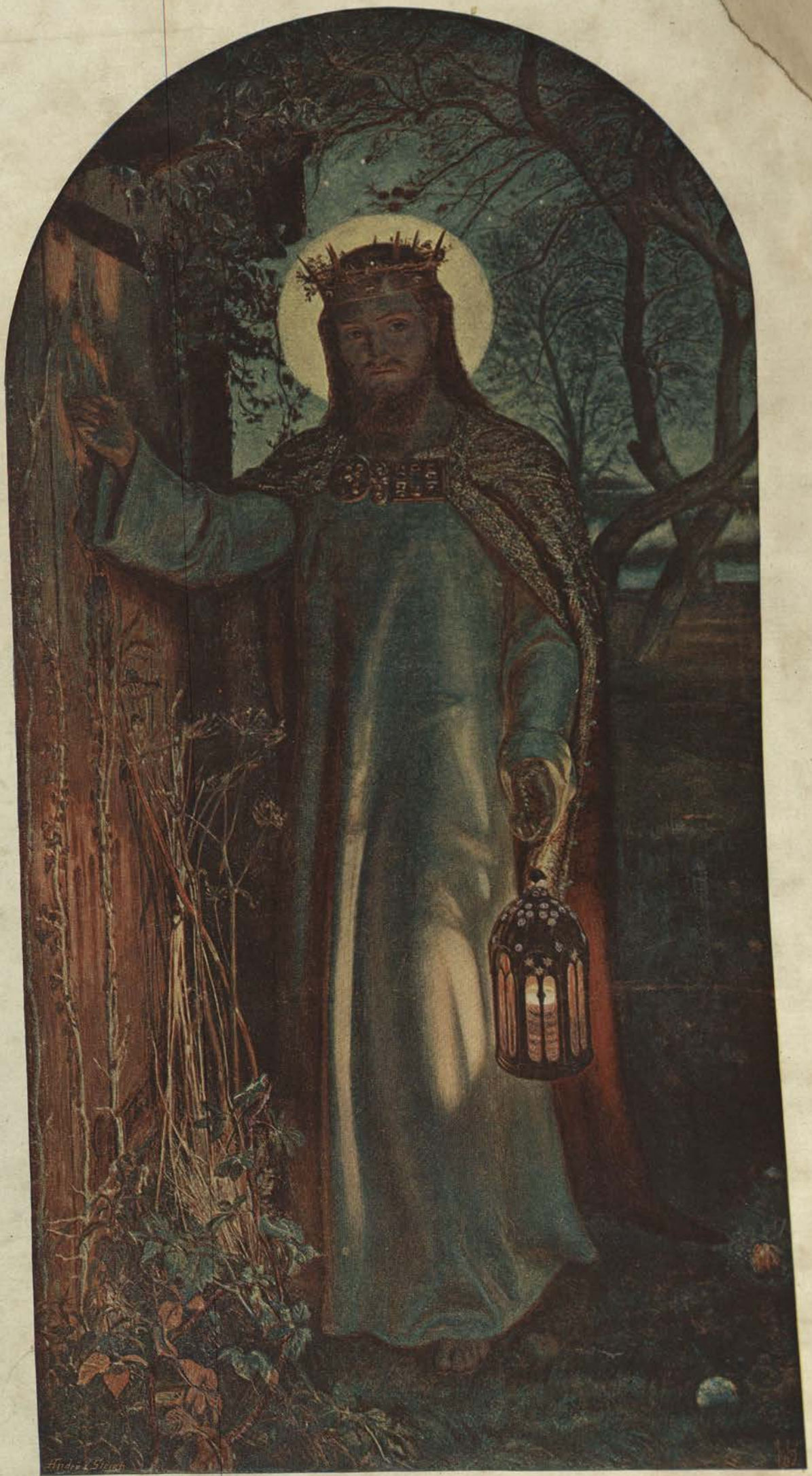

THE LIGHT OF THE WORLD.

From the Picture by W. Holman Hunt, in the possession of the Dowager Lady Tweedmouth.

SACRED ART

THE BIBLE STORY PICTURED BY EMINENT MODERN PAINTERS

EDITED BY

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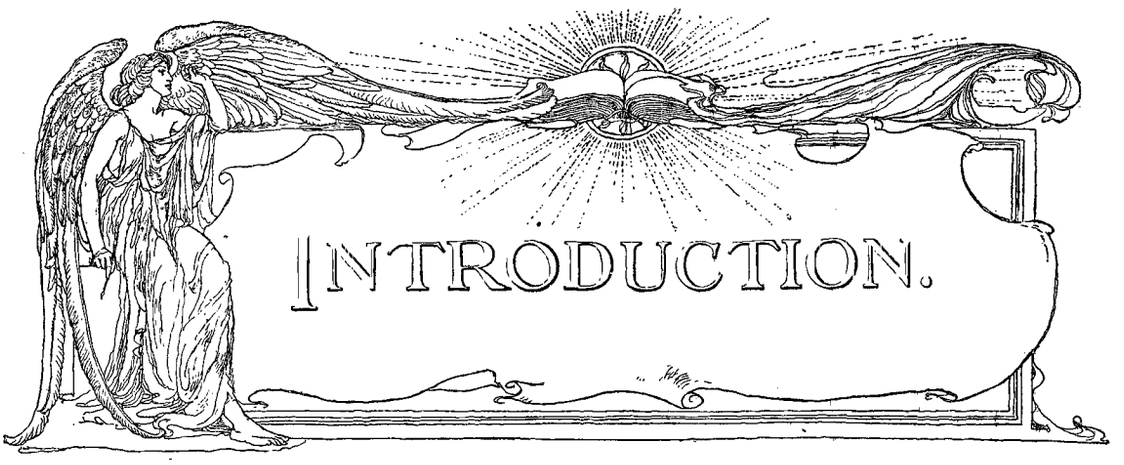


THE present work has been designed for the purpose of interpreting the Scriptures from Genesis to Revelation by the medium of such works of Art as have occupied the prominent painters of modern times. The painters whose pictures are reproduced are not restricted to those of the British School, but embrace those of Continental Schools, notably the French, where the interpretation of Scriptural events has been treated in an original manner, with a degree of expression and vigour that enables the beholder to instantly and clearly grasp the spirit or sentiment of the work. This is notably instanced in the practical effect conveyed of an outcast—a wanderer upon the earth—in Cormon's "Cain," where no metaphysical or poetical meaning is attempted, but a stern portrayal is given of the actual effect of the curse. For poetical attributes we must turn to such works as the beautiful representations of the Creation of Light or the Creation of Man, by Burne-Jones; but these differing phases of the painters' outlook are calculated to give to the work that variety of individual expression which, while attractive in itself, enlarges in a great measure, with the aid of such notes as will be given, the region into which the thought and emotion of the beholder are drawn.

There are many momentous events in the Bible of which no illustration will be found. This is owing to these particular events not having been dealt with by the artist, or to their having been dealt with at a period which excludes them from the sphere of modern productions, or (and this last reason may be taken as testifying to the character of the work) dealt with in a manner too far removed from that high artistic expression which in every case is attained in the works chosen. The great and stirring events of startling magnitude, such as "The Passage

of the Israelites through the Red Sea" by Danby, or "The Opening of the Sixth Seal" by Martin, have seldom been dealt with pictorially by very modern men; the aim in these latter days having been, in the more celebrated Scriptural works, to convey with more or less archæological exactitude scenes less dependent on the unfettered imagination, such as, for example, that which Rooke portrays in his "Story of Ruth," or Holman Hunt in his "Scapegoat" or "The Finding of the Saviour in the Temple." Closer historical study, more inquiry, in many cases on the spot itself where the events are reputed to have taken place, render such works as these a medium of wide and substantial teaching, based also, as their production undoubtedly is, on a deep reverence for the sacred text on the painter's part, and on unstinted time in the production of the picture. Again, in the landscapes which have been introduced, no photograph of the spot itself, which can easily be obtained by the hundred, will be utilised, but only the artists' renderings of the spots, which, it may be said regretfully, are comparatively of rare occurrence; but whenever they do occur—as, for example, in "Rachel's Tomb" by Herbert Schmalz—a sincere and beautiful touch of sympathy is imparted to the landscape, the hard dry atmospheric effect of the photograph being replaced by a sense of calm and solemnity in the tranquil falling light such as only the human hand with discernment and reverence could give. This carries further the object of the work in bringing to the interpretation of this aspect of the Scriptures the higher qualities of the artistic mind and heart.

Religious Art, as practised in the Middle Ages, was practically confined to subjects from the New Testament, in which the life of the Saviour in its various stages was depicted, "with the same series, Virgin, Babe, and Saint," as Browning writes in allusion to Fra Angelico's works; but in later times the Old engaged the artist as much as, if not more so, than the New Testament, and in modern times, during the past fifty years or so, the effort has been pronounced to depict Scriptural events as nearly as possible as they actually occurred, studious regard being paid to the probable facial aspect of the men or women represented, and to the garb worn, as well as to the incidents of landscape and architectural details, where these have been introduced. It is this last and acceptable phase of Sacred Art, with its realistic and, in many cases, impressive teaching, which has been, as far as possible, put forward in this work.

The primary element in a work of this character, in the direction of usefulness, is of course its interpretative attributes in regard to the Scriptural facts, and the consequent advantage which may result in conveying to the mind through the medium of Art, more particularly to the

unimaginative mind, as correct an idea as possible of the literary record, and to impress such record in an enlightening manner upon the memory.

The picture which has been selected as the frontispiece of this work is one, and perhaps the only one, which belongs alike to the Old Testament and to the New—"The Light of the World" by Holman Hunt. The appearance of sin in the world in the disobedience of our first parents, as recorded in some of the earlier pictures given, was followed in due time by the appearance of Christ upon the earth and the consequent redemption from sin. To the left of the picture is represented the house or habitation of the human soul, the door of which is fast barred. "Its bars and nails are rusty; it is knitted and bound to its stanchions by creeping tendrils of ivy, showing that it has never been opened. Its threshold is overgrown with brambles, nettles, and the fruitless corn, the wild grain 'wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.' Christ approaches it in the night-time—Christ in His everlasting office of Prophet, Priest, and King. He wears the white robe representing the power of the Spirit upon Him, the jewelled robe and breastplate representing the sacerdotal investiture; the rayed crown of gold is woven with the crown of thorns—not dead thorns, but bearing the soft leaves for the healing of the nations." The words quoted are Mr. Ruskin's, who carries the interpretation further when he says: "The lantern carried in Christ's left hand is the light of conscience; its fire is red and fierce; it falls only on the closed door . . . and on an apple shaken from one of the trees of the orchard, thus marking that the entire awakening of the conscience is not merely to committed, but to hereditary guilt"—inherited from the first sinful act in the Garden of Eden. In Dean Farrar's words, the thought conveyed in this great picture is that "the night is far spent, but the day is at hand. As yet the light is only shining in the darkness, and the darkness comprehends it not. The door must be opened before the spiritual glory can flood the dark place. Room must be left for the exercise of the personal will, for the energy of the personal effort. Besides the creeping ivy, which, with its numberless fibres of bitterness, crawls over and binds fast the door, the approach to it is through the sluggard's garden of neglect and of the ground which has been cursed for man's sake."

The majesty of the standing Figure is imparted, the patience also, and the hope of response with which the weed-obstructed door is gently knocked. The particular text which the picture illustrates is: "Behold, I stand at the door, and knock: if any man hear My voice,

and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation ch. iii. v. 20). The picture was exhibited at the Royal Academy in 1854, the painter then being but twenty-seven years of age. By the kindness of the Dowager Lady Tweedmouth the reproduction has been permitted from the small finished study in her ladyship's possession which the painter executed for, and which is practically identical with, the larger work now at Keble College, Oxford.

There remains little more to be said, save that much is due to the great kindness of those who have co-operated in this work so far as generously to allow the pictures they possess to be reproduced. Owners and artists alike, where their consent has been sought, as well as those who are associated in many instances with the copyright of the pictures, have readily, courteously, and in many cases with cordial expressions of interest, manifested their desire to render all the assistance in their power in support of the work.

A. G. T.

CONTENTS

THE CREATION OF LIGHT AND THE CREATION OF MAN (*p.* 1).

"And the earth was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night."—*Gen. ch.* i. *vv.* 2–5.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—*Gen. ch.* i. *vv.* 26, 27.

THE painter symbolises in the first picture the creation of light by the introduction of a globe, which is borne reverently in the hands of a winged and heavenly being, whose calm and solemn face with its great and sorrowful eyes is that of one awakening from slumber. Hitherto wholly in darkness, half of the globe's surface is now suffused with light, and the ordering of chaos is revealed.

In the second picture the work of the sixth day is symbolised; for on the crystal sphere which the angel holds is depicted the creation of man and woman in the likeness of God. Behind them the tree of the knowledge of good and evil is seen, with the serpent coiled around its stem. Slightly aside to the left is the angel who bears the globe on which is symbolised the fifth day's creation, and in the rear are arranged those who bear the globes on which are represented the creations of the four preceding days; while in front, seated amid flowers and playing a dulcimer, is a seventh angelic being, the angel of the seventh day, who celebrates with sweet strains the completion of the last and greatest creative act—that of mankind. The raiment and majestic wings of the angels appear in the painting with varying shades of blue and purple, touched with gold. These pictures are two of six panels entitled "The Days of Creation."

EVE TEMPTED (*p.* 3).

"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."—*Gen. ch.* iii. *vv.* 1–4.

THE painter shows Eve in the depths of the Garden of Eden, in a bower of flowers and luxuriant growth. Close to her is the tree from which hangs the forbidden fruit. She is sorely tempted, but has not yet eaten. The serpent is near, and is uttering to her the words, "Ye shall not surely die." And when she saw that "the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat."

EVE REPENTANT (*p.* 5).

"And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."—*Gen. ch.* iii. *v.* 13.

THE painter shows the moment when Eve, overcome with the sense of her disobedience to God, abandons herself to repentance; and in the anguish-stricken figure may be read the depth of sorrow to which her act has brought her. It is too late to go back; the deed has been committed, and God has already said to her, "I will greatly multiply thy sorrow and thy conception."

THE VOICE OF THE LORD GOD (*p.* 7).

"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?"—*Gen. ch.* iii. *vv.* 8, 9.

THE painter depicts the broad and pleasant domain of Eden. The act of disobedience has taken place—Eve has partaken of the fruit of the tree of the knowledge of good and evil, has given it also to her husband and he has eaten, and the eyes of them both are opened.

THE EXPULSION FROM EDEN (*p.* 9).

"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—*Gen. ch.* iii. *vv.* 22–24.

FOUR beautiful angels, without sense of force, but of Divine firmness, and with sorrow on their stately countenances, are expelling Adam and Eve from the pleasant groves and undulating lands of Eden. Poppies to the left suggest the sleep of death, which must now ultimately be theirs; and the thorns and thistles that lie in their path symbolise the hardships which await them and the generations yet unborn.

ABEL (*p.* 11).

"And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock . . . And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. . . . And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."—*Gen. ch.* iv. *vv.* 2–5 and 8.

THE painter shows the slain body of Abel lying in the open field—the voice of his blood crying to heaven for vengeance.

THE FIRST DEATH (*p.* 13).

"And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."—*Gen. ch.* iv. *vv.* 9–12.

THE painter represents Adam and Eve with the dead body of their son Abel. The disobedience in the Garden of Eden has been followed by the crime of murder; and the first death on the earth and its effect on those who are bereaved is here shown. To the right is seen the altar on which the murderer has been offering his sacrifice. The smoke of it does not ascend to heaven, but drifts in heavy clouds over the land, symbolising the dark shadow which henceforth crime will cast upon the earth. It is observed by Kurtz that the murder probably took place just before the birth of Seth, *i.e.* a hundred and thirty years after the creation of man. At the birth of Seth, Eve said, "For God hath appointed me another seed instead of Abel, whom Cain slew."

CAIN (*p.* 15).

"And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. . . . And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden."—*Gen. ch.* iv. *vv.* 13, 14 and 16.

A FUGITIVE, a wanderer in a desolate land, Cain is here seen. Years have passed since the crime was committed which sent him out a vagabond upon the earth, and yet there is

no rest for him. His stalwart servants accompany him: some bear the litter on which are his wife and children; others carry the animals that have been slain for food, and one has lifted in his arms the footsore girl whose strength is not equal to the hardships of the way; and the whole party hurry onwards as if from some pursuing foe. Even the dogs that bring up the rear seem conscious, in their frightened aspect, of some threatening evil, and keep close at the heels of the party.

THE WORLD BEFORE THE FLOOD (*p.* 17).

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; . . . And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—*Gen. ch.* vi. *vv.* 1, 2, 4 and 5.

IN the valleys, in the pleasant places of the earth, multitudes revel and rejoice. In the picture song and dance, with all manner of pleasure, characterise the scene. No thought of their impending destruction disturbs the gay throng as the hours go idly by in the rhythmic dance to the sound of harps and cymbals.

THE EVE OF THE DELUGE (*p.* 19).

"And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; . . . Make thee an ark of gopher wood; . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, . . . But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."—*Gen. ch.* vi. *vv.* 6–8, 13, 14, 17 and 18.

THE close of a hot Eastern day is here depicted. The corruption of the earth is suggested in the group which occupies this palatial terrace overlooking a plain. A prince is seen in voluptuous ease, caressed by his wife and surrounded by his retinue; the empty goblet he holds suggesting a recent banquet. Two of the attendants bending over the balcony, on which a jar of incense is burning, look with amused expression at Noah and his company, who can be seen entering the ark; while from the horizon a dark and ominous cloud is seen rising in the sky.

THE DELUGE (*p.* 21).

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. . . . In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing . . . and . . . every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. . . . And the flood was forty days upon the earth; . . . And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. . . . And every living substance was destroyed . . . both man, and cattle, and the creeping things, and the fowl of the heaven; . . . and Noah only remained alive, and they that were with him in the ark."—*Gen. ch.* vii. *vv.* 11, 13–15, 17, 18 and 23.

THE DOVE THAT RETURNED NOT AGAIN (*p.* 23).

"And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."—*Gen. ch.* viii. *v.* 12.

THE bird has found a rest for the sole of her foot in the dead but ivy-covered tree that has reappeared above the now subsiding water. The woman's garment and the strings of pearls on the lower broken branch tell of one who has perished, over whose life of pleasure the waters have closed, and who begins not again, as the inmates of the ark begin, the new life that follows the flood.

NOAH'S SACRIFICE (*p.* 25).

"And in the second month, on the seven and twentieth day of the month, was the earth dried. . . . And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; . . . While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—*Gen. ch.* viii. *vv.* 14, 18–22.

THE ravages of the flood are shown by the skeletons of the animals on either side of the picture, while the rainbow proclaims the covenant of God, that "the waters shall no more become a flood to destroy all flesh."

NIMROD (*p.* 27).

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD."—*Gen. ch.* x. *vv.* 8, 9.

BOCHART says that by being a famous hunter Nimrod gathered to himself all the enterprising young men of his generation, attached them to his person, and so became a kind of king among them, training his followers first in the chase and then leading them to war. In the picture the hunting is taking place at night—a time when wild beasts are most abroad. In the dim light of the moon the quick eye of the hunter is able to detect his prey; and in the foreground is seen one fierce beast which has been brought down by the arrow of the famous hunter, who gallops onward with his bow already bent against some other fierce denizen of the hills.

THE TOWER OF BABEL (*p.* 29).

"And the whole earth was of one language, and of one speech. . . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel."—*Gen. ch.* xi. *vv.* 1, 4–9.

IN the picture the confusion of tongues has commenced; no one can understand what the other is saying; misunderstandings occur and are resented, at times with violence. A dark cloud floats round the Tower of Babel, whose immense foundations rise above the level of the housetops, and whose solid masonry already rears itself high into the sky. The representations of this subject are few. The one reproduced is from the Museum at Lille, where it decorates part of the wall, a portion of the decorative border of a doorway appearing low down at the left of the picture.

HAGAR (*p.* 31).

"And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai."—*Gen. ch.* xvi. *vv.* 7, 8.

WHEN Hagar the Egyptian was about to bear a child to Abraham she despised Abraham's wife Sarai, who had proved childless, and who now sought counsel of Abraham, who told her to do with Hagar as it pleased her. Whereupon she dealt hardly with Hagar, who took refuge in the wilderness, where the painter pictures her sitting with clasped hands as in anguish, and with affrighted look. No human habitation is near; but though rough boulders and stones surround her, the tall reeds tell of the presence of water—and it was by a fountain that the angel of the Lord found her and bade her return to her mistress Sarai.

THE CITIES OF THE PLAIN (*p.* 33).

"And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."—*Gen. ch.* xix. *vv.* 27, 28.

THE cities of the plain were Sodom and Gomorrah and the associated towns, which some believe to have been grouped around the southern end of the Dead Sea, which, for fifteen miles, is of a depth at the present day of only thirteen feet, the depth at the northern end being thirteen hundred feet, the shallow part being assumed to be the site of the doomed cities; but there is no real evidence as to their situation. The traditional spot where Abraham stood is still shown. The painter shows the patriarch watching the great clouds of smoke drift over the plain between the hills of En-gedi and the mountains of Moab.

THE DESTRUCTION OF SODOM (*p.* 35).

"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt."—*Gen. ch.* xix. *vv.* 24–26.

NOT ten righteous people were to be found within the city of Sodom to save it from being destroyed, and barely had Lot with his wife and his two daughters escaped when the work of destruction commenced. Lot and his children are seen to the right of the picture, hurrying toward the adjacent city of Zoar, which God had promised to spare; but behind them is Lot's wife as a pillar of salt.

HAGAR AND ISHMAEL (*p.* 37).

"And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son. . . . And the thing was very grievous in Abraham's sight because of his son. . . . And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba."—*Gen. ch.* xxi. *vv.* 9–11, 14.

THE wilderness of Beer-sheba is about forty-five miles south-west of Jerusalem. Into this hot and arid waste Abraham has permitted Hagar and her child to go, and there they aimlessly wander. The child clings to its mother, whose hopeless aspect is well indicated by the painter. Nothing that can sustain life is within view on this sandy soil, and, not knowing the future that God has ordained for her and her son, she foresees the probable death of them both by hunger and thirst, and despair is settling upon her.

HAGAR (*p.* 39).

"And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept."—*Gen. ch.* xxi. *vv.* 15, 16.

THE end that Hagar anticipated appears approaching. Nothing is said about food in the text: it is water that is needed in this hot and barren region, and the bottle that Abraham had given her had long since been exhausted. But, when hope seemed gone, God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the lad drink, and the child's life was saved; and he grew, and dwelt in the wilderness, and fulfilled the words which the angel had said unto Hagar, "I will multiply thy seed exceedingly."

THE CAVE OF MACHPELAH (*p.* 41).

"And Abraham stood up . . . and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. . . . And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure Unto Abraham for a possession in the presence of the children of Heth."—*Gen. ch.* xxiii. *vv.* 3, 4, 17, 18.

THE Cave of Machpelah, sacred in the eyes of all the world as the identical resting-place of six ancestors of the Hebrew nation, and the entrance to which is here shown, is

about eighteen miles south of Jerusalem, and is covered now by the mosque of Hebron. Not only is the dust of Abraham and Isaac there, but probably the very body—the embalmed bones—of Jacob, brought in solemn state from Egypt, where he died; for Jacob, when about to die, made Joseph swear to bury him "in my grave which I have digged for me in the land of Canaan," the grave being a niche cut in the cave. Abraham, who purchased the cave for four hundred shekels of silver, made one niche for his wife Sarah, who was the first occupant of the cave, and he made another niche for himself. Isaac prepared one for himself and one for Rebekah, and in another Jacob says he buried Leah. At no time has any nation or people in whose possession Machpelah has been, ventured to disturb the illustrious dead within it. It is now held by the Mahomedans, and any approach to it by a Christian is viewed with fierce anger; the Prince of Wales and the famous Dean Stanley of Westminster, who accompanied him, being among the few, if not the only Christians, who have ever entered this hallowed sanctuary.

REBEKAH AT THE WELL (*p.* 43).

"And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. . . . And it came to pass . . . that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon."—*Gen. ch.* xxiv. *vv.* 11, 15, 16.

ELIEZER, the servant of Abraham, had journeyed, in his mission to find and bring back a wife for Isaac, the long and dangerous way of several hundreds of miles, to the home of Nahor in Mesopotamia. He had ten camels loaded with provisions and presents, and he halted at the well, around which his camels knelt. He was praying that it might come to pass that the woman of whom he should ask and receive drink for himself and his camels might be the one appointed for Isaac, when Rebekah was seen approaching. The buildings of the city whence she has come are shown a short distance away, and she is now descending the steps to the water; many of the wells in the East being in wadies or hollows, and having steps leading down to the water as seen in this picture.

REBEKAH AND ELIEZER (*p.* 45).

"And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. . . . And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not."—*Gen. ch.* xxiv. *vv.* 17, 18, 20, 21.

REBEKAH has given water to Eliezer and to his camels, and Eliezer has taken from among his presents a golden ear-ring of half a shekel weight and two bracelets of gold of ten shekels weight, and he is fastening one of the bracelets on to the wrist of Rebekah, who, in answer to his questions, tells him who she is. That his journey proved prosperous is shown by the subsequent events—he was welcomed to her father's house, when he stated his mission, which ended in Rebekah accompanying him on his homeward journey and being given in marriage to Isaac.

RACHEL AND HER FLOCK (*p.* 47).

"And while he yet spake with them, Rachel came with her father's sheep: for she kept them."—*Gen. ch.* xxix. *v.* 9.

JACOB had just arrived at the end of his journey, and had come to the land of the people of the East. It was a fertile land, and there was a well with flocks of sheep around it, but a great stone was at the well's mouth. In answer to his question, the people said they knew Laban, and added, "Behold, Rachel his daughter cometh with the sheep"; and crook in hand, happy in her lightsome toil, the young girl is seen slowly approaching.

JACOB AND RACHEL (*p.* 49).

"And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban. . . . And Jacob kissed Rachel, and lifted up his voice, and wept."—*Gen. ch.* xxix. *vv.* 10, 11.

WHEN the men have watered their flocks, and sent them away, then the women and girls bring up their sheep and draw water for them. In places where water is scarce and precious the wells are often closed up with large stones, and probably in the present instance, if Jacob had not come up and rolled the stone from the well's mouth, Rachel's flock would have gone unwatered. Rachel is here seen standing by the well; the stone has been rolled away and her flock watered. Jacob was then brought to Laban's house, where he abode for a month, when Laban said to him, "Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?" And Jacob loved Rachel, and he said, "I will serve thee seven years for Rachel thy youngest daughter."

LABAN'S PASTURE: JACOB SERVING FOR RACHEL (*p.* 51).

"And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."—*Gen. ch.* xxix. *v.* 20.

THE flocks of Laban are here seen feeding in a rich and fertile land, and Jacob fulfilling his contract to serve him for the seven years. Jacob is seen in the foreground tending a flock of sheep, while a woman clad in white—presumably Rachel, for whom he is working—is seen on the further side of the river tending her flock. Tall palm-trees rise in the mid-distance, while a range of hills is seen further away.

RACHEL'S TOMB (*p.* 53).

"And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."—*Gen. ch.* xxxv. *vv.* 19, 20.

IT was while Jacob was journeying with Rachel from Bethel, when they were but a little way from Ephrath, that Rachel's second son was born. Jacob tells of the event later in pathetic words: "As for me, when I came from Padan, Rachel died by me in the land of Canaan in the way . . . and I buried her there in the way of Ephrath." The monument as now existing, which is here pictured, is a plain Saracenic mausoleum having no claims to antiquity, but by the common consent of all authorities it marks the actual site of Rachel's grave. Beneath it, according to Dean Stanley, is a cave, and the sepulchre exactly agrees with the spot described as being a little way from Bethlehem, the houses of which are seen a short distance away.

THE COAT OF MANY COLOURS (*p.* 55).

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat."—*Gen. ch.* xxxvii. *vv.* 31–33.

JACOB and his five sons are shown in the picture. The cruel Levi who would have compassed Joseph's death points to the blood-stains on the coat to convince his father that Joseph is no more. Holding the coat also is Judah, "a lion's whelp," as Jacob called him; more to the right, with his straw sandals in his hand, is Simeon, cruel as Levi; and in the rear is Issachar, who holds a crook. The youngest son, Benjamin, who kneels beside Jacob, examines the garment suspiciously with piercing gaze, while the dog sniffing the blood-stains recognises them as not of human blood. None of the sons have their shoes or sandals on, the putting off of these being out of respect to Jacob and equivalent with us to uncovering the head. Reuben, through whose efforts Joseph's life was spared, is not present with his wickedly intentioned brothers.

JOSEPH INTERPRETING PHARAOH'S DREAM (*p.* 57).

"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace."—*Gen. ch.* xli. *vv.* 14–16.

SEATED in Eastern fashion on an ornamental couch, Pharaoh is intently listening to the words Joseph is uttering in his interpretation of the strange dream. Joseph, simple in garb, is foretelling by Divine inspiration the seven years of plenty and the seven years of famine. The musician to the right is there to soothe the perturbed mind of the monarch, the servants with fans are to temper the Egyptian heat, but no one brings so great a calm as the remover of doubt and perplexity. Even the wise man, bareheaded, to the left, regards with credulity the inspired source of the information now imparted; uncertainty is taken away; and the king can rise up and face the coming events, from which all mystery has been removed by Joseph.

JOSEPH INTRODUCING JACOB TO PHARAOH (*p.* 59).

"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation."—*Gen. ch.* xlvi. *vv.* 2, 3.

"And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. . . . And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."—*Gen. ch.* xlvii. *vv.* 5 and 7.

JOSEPH had advanced to high rank in Egypt when Jacob, who had journeyed thither, was brought into Pharaoh's presence. Nothing had he seen of his son Joseph since the terrible time when the blood-stained coat was shown to him. The first question Pharaoh is recorded as having asked him was, "How old art thou?" and the aged man's reply was, "An hundred and thirty years," supplementing his answer with the words, "Few and evil have the days of the years of my life been." The Egyptian king is seated in the coolness of a pillared court. Attendants are at his side with fans, and musicians may be discerned a little further away to the left.

MOSES COMMITTED TO THE NILE (*p.* 61).

"And when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink."—*Ex. ch.* ii. *vv.* 2, 3.

A NEW king had risen over Egypt, who "knew not Joseph," and, fearful lest the children of Israel should multiply to dangerous numbers, he charged all his people that every son that was born to the Israelites should be cast into the river. The picture shows Jochebed, the mother of Moses, endeavouring to save the life of her son, by the chances that may await him, among the reeds that border the Nile.

THE FINDING OF MOSES (*p.* 63).

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children."—*Ex. ch.* ii. *vv.* 5, 6.

IN the distance is seen the palace from which the daughter of Pharaoh has come. Over her is held a broad shelter from the burning sun, as she stands dignified, as a king's daughter, but compassionate. The sister of the child had stood afar off to watch what would be done to him, and she now approached and offered to call a nurse of the Hebrew women, and she went and called the child's mother, who took the child and nursed it, and it grew and was brought to Pharaoh's daughter, and became her son. And she called his name Moses; and she said, "Because I drew him out of the water."

ISRAEL IN EGYPT (*p.* 65).

"They did set over them taskmasters to afflict them with their burdens. . . . And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." —*Ex. ch.* i. *vv.* 11 and 14.

ACCORDING to the almost unanimous voice of those most conversant with Egyptian antiquities, the great oppressor of the Hebrews was Rameses II. Seti, his father, may have been the originator of the scheme for crushing them by hard usage, but it must have been continued under his son, who, as the monuments show, erected his buildings chiefly by forced labour. He constructed the great wall for the protection of Egypt toward the east, the canal which united the Nile with the Red Sea, and countless buildings, excavations, obelisks, colossal statues and sphinxes, and other great works, with which Egypt was adorned from one end to the other during his reign of sixty-seven years. In the picture a colossal lion is being drawn and pushed along by a struggling mass of Israelites, who strain every nerve to move the enormous weight. It is being taken to its place beyond the archway to the right, through which another colossal beast is just passing on its way to the temple it is intended to adorn.

MOSES AND THE BURNING BUSH (*p.* 67).

"And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."—*Ex. ch.* iii. *vv.* 2–4.

THIS is the first intimation given to Moses of his mission as the deliverer of the Israelites from Egyptian captivity. He was keeping the flock of Jethro, his father-in-law, and had led it to the desert, and come to Mount Horeb, when the extraordinary vision appeared to him. He is told by the Lord that he will be sent to Pharaoh, and, later, the voice from the burning bush says, "I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go."

THE DEATH OF PHARAOHS' FIRSTBORN (*p.* 69).

"And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die."—*Ex. ch.* xi. *vv.* 4, 5.

"And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle."—*Ex. ch.* xii. *v.* 29.

NINE promises have been made and broken by Pharaoh, and now, in succession to the plagues of locusts and darkness, comes the plague of the death of the firstborn. No Egyptian family was exempt from this terrible scourge. It went home alike to the monarch on the throne and to his humblest subject. In the picture Pharaoh is seen quitting the place where now lies dead his firstborn son.

"AND THERE WAS A GREAT CRY IN EGYPT" (*p.* 71).

"And there was a great cry in Egypt; for there was not a house where there was not one dead."—*Ex. ch.* xii. *v.* 30.

THE anger of the Almighty is personified in this dread figure that, with drawn sword, sweeps over Egypt. It was at midnight, when the homes of the subjects of the stubborn Pharaoh were silent in sleep, that the terrible messenger of death smote the Egyptians, passing by the habitations of the Israelites. And Pharaoh rose up in the night, and all the Egyptians, and he called for Moses and Aaron, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel." Equally anxious were all the Egyptians that they should go, for they said, "We be all dead men."

THE PASSAGE OF THE RED SEA (*p.* 73).

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians."—*Ex. ch.* xiv. *vv.* 22–24.

PHARAOH has let the people go, but has repented immediately afterwards and followed in hot haste after them with all his chariots and horsemen. "I will pursue, I will overtake, I will divide the spoil." Onward the host rushes between the divided waters. The point the artist depicts is in the morning watch, when the oncoming host of the enemy is troubled—their chariot wheels are taken off, so that they are driven heavily, and a black shadow settles upon them. The cry goes up, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." But it is too late.

PHARAOH'S HOST OVERWHELMED IN THE RED SEA (*p.* 75).

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared . . . and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them."—*Ex. ch.* xiv. *vv.* 27, 28.

THE Israelites have safely passed through the Red Sea, and in the shadowy darkness of the dispersing night Moses is seen with uplifted hand at the edge of a projecting rock, beneath which the mighty waters are seen falling back into their place and covering the pursuing host. The awakening day discloses the far stretch of water, the early morning gleam on the horizon showing the distant pyramids. Overjoyed are the Chosen People, who now, with thanksgiving, are congregated in multitudes upon the dry land, and are witnessing the awful power of the waters through which they have been safely guided.

THE SONG OF MIRIAM (*p.* 77).

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—*Ex. ch.* xv. *v.* 20.

MIRIAM was the sister of Moses, and probably was the young girl who watched her infant brother's cradle on the Nile, and suggested her mother as a nurse. Like the Hebrew maidens in later times on the occasion of a victory, she now goes forth, timbrel in hand, followed by the whole female population of Israel, who, also with cymbals and other musical instruments, and with dancing, celebrate the great deliverance of the people from their long and cruel captivity.

VICTORY, O LORD (*p.* 79).

"So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."—*Ex. ch.* xvii. *vv.* 10–12.

AARON is on the right of the picture, bearing up the left hand of Moses, and looking out over the valley at the fight which is raging there. Hur supports the right hand, which holds a staff.

SINAI, ZABEL MÛSA (*p.* 81).

"And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death."—*Ex. ch.* xix. *vv.* 11, 12.

IN the peninsula that lies between the horns of the Red Sea is Sinai, a wedge of granite and porphyry rocks rising about 9,000 feet high. The particular peak of the range, Zabel Mûsa, is pointed out as the scene of the giving of the Law; but, according to all

authorities, that hallowed spot cannot be determined with any degree of exactitude, and this consecrated peak was probably revered simply as the spot where Moses saw the vision of God, without reference to any more general event.

MOSES' DESCENT FROM SINAI (*p.* 83).

"And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."—*Ex. ch.* xxiv. *v.* 12.

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—*Ex. ch.* xxxi. *v.* 18.

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand."—*Ex. ch.* xxxii. *v.* 15.

MOSES had been absent from the people for forty days and forty nights. Into the cloud that covered the mount had he disappeared from their sight, and the delay in his return soon resulted in their loss of faith in him. "Up," said they, "make us gods . . . for as for this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him." So they set up the golden calf. Moses is here seen returning, and the astonished Israelites gather around him, with Aaron at their head.

MATER PURISSIMA (*p.* 85).

"And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, or a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her. . . . And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons."—*Lev. ch.* xii. *vv.* 6–8.

THE young Israelitish woman, with modest, downcast eyes, is represented in the picture in grey-and-white vesture meekly bearing to the door of the Tabernacle, in accordance with the Levitical law, her offering of two turtle-doves.

THE SCAPEGOAT (*p.* 87).

"And the goat shall bear upon him all their iniquities unto a land not inhabited."—*Lev. ch.* xvi. *v.* 22.

THE Day of Atonement was the greatest day of the Jewish year. The part of the ceremony which most absorbed the popular attention consisted in the choice of two young goats by the High Priest for a sin offering. They were presented before the Lord in the door of the Tabernacle, and lots cast upon them. Upon one lot was inscribed "For Jehovah," on the other "For Azazel." The goat on which fell the lot "For Jehovah" was slain, and its blood sprinkled seven times before the mercy seat. Over the head of the goat "For Azazel" the High Priest laid his hands and confessed all the sins of the nation. It was then led away into a land "not inhabited," and there let loose, a strip of red cloth being bound between its horns. This scarlet cloth was said, in course of time, to turn white, as an indication that the sins of the people were forgiven, and a presage of the utterance of Isaiah, "Though your sins be as scarlet, they shall be as white as snow." The idea symbolised was the complete removal of the nation's sins. The goat was regarded by the people as a vicarious sufferer for their sins, which it carried away out of the sight of Jehovah. According to the Talmud, everyone who saw the scapegoat threw a stone at it to drive it further into its mystical outlawry. The region of Usdum, where this picture was painted, is at the southern end of the Dead Sea—a spot so dreary, so uninteresting, and so unhealthy, that it is scarcely ever visited, and is shunned by the superstitious Arabs, who regard such spots as haunted by the Evil Spirit. In the foreground is the salt bed of the evaporated sea—"the pale ashes of Gomorrah"—and in the distance are the purple mountains of Moab, going towards Petra.

JOSHUA COMMANDING THE SUN TO STAND STILL (*p.* 89).

"Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."—*Joshua ch.* x. *vv.* 12, 13.

JOSHUA was about forty years of age when the Israelites quitted Egypt. He had grown up a slave in the brickfields of Egypt, but was destined to be the successor of Moses in the leadership of the children of Israel. He is believed to have been about eighty-five when the event recorded in the picture took place. The five kings of the Amorites have come against Gibeon, "one of the royal cities," to destroy it. The men of Gibeon send to Joshua for help, and Joshua immediately marches from Gilgal, and, aided by a miraculous prolongation of the day, overthrows the enemy at Makkedah. Joshua is seen commanding the sun to stand still. "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man."

JEPHTHAH'S VICTORY (*p.* 91).

"So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel."—*Judges ch.* xi. *vv.* 32, 33.

JEPHTHAH THE GILEADITE was driven from his father's inheritance, and became the head of a company of freebooters. His fame as a bold and adventurous captain was carried back to his native Gilead, and when the time came for the Israelites to throw off the yoke of Ammon, Jephthah was sought to lead them. Messages were first exchanged between Jephthah and the Ammonitish king, and then arms were taken up; but before Jephthah went forth to war he vowed a vow unto the Lord, "That whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." He then went forth against the children of Ammon, and defeated them with great slaughter.

JEPHTHAH'S DAUGHTER (*p.* 93).

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter."—*Judges ch.* xi. *v.* 34.

THE hero is seen in the picture returning in triumph and flushed with victory, prepared to carry out his vow, but never thinking of the terrible shape its fulfilment will take. He is met at his threshold by a procession of damsels with dances and timbrels, and among them—the first person from his own house—his daughter and only child!

JEPHTHAH (*p.* 95).

"And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon."—*Judges ch.* xi. *vv.* 35, 36.

MORE like a Bedouin chief, as Dean Stanley said, than an Israelitish Judge, the fierce destroyer of the Ammonites is seen in the picture, overcome with grief at the prospect now of his rash vow. He must break that vow or sacrifice his daughter. On no account will his heroic daughter allow him to think of departing from his vow. His great shield of copper and brass that is seen lying near has defended him in his victorious contest; but there is no defence for him from the anguish which now assails him. He is seated at the entrance to his habitation, the handmaidens are sorrowfully leaving, and father and daughter will be alone with their terrible grief.

JEPHTHAH: THE DAYS OF MOURNING (*p.* 97).

"And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains."—*Judges ch.* xi. *vv.* 37, 38.

JEPHTHAH'S daughter is here seen sorrowing over the early disappointment of her life. She is wandering about in the mountains until her two months have expired, with her companions who accompany and weep with her.

JEPHTHAH: THE VOW'S FULFILMENT (*p.* 99).

"And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. . . . And it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year."—*Judges ch.* xi. *vv.* 39, 40.

ACCORDING to the best authorities, it is impossible to avoid the dreadful conclusion that the daughter of Jephthah was actually offered up in sacrifice to God; slain by her father's hand, and then burned. The terrible deed is seen in the picture as about to be accomplished. Full of anguish as he is, nothing can turn the fierce warrior from the fulfilment of his vow; and far from fleeing for her life, as she might have done during these two months, the heroic girl has returned at the appointed time, and now devotedly kneels on the wood pile, whose flames will presently consume her slain body. No evil she can imagine would be so great as the breaking of her father's vow, for the fulfilment of which she freely gives her life.

THE YOUTH OF SAMSON (*p.* 101).

"Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."—*Judges ch.* xiv *vv.* 5, 6.

SAMSON was endowed with supernatural strength by the Spirit of the Lord. The first recorded act of his putting forth this strength is seen in the picture. He has met a certain daughter of the Philistines, and he asks his parents to get her for him to be his wife. Fain would they have had him choose a wife from among his own people, but their remonstrances are of no avail. "Get her for me," said he, "for she pleaseth me well." It was on their journey to Timnath, where the young Philistine woman dwelt, near the vineyards of Timnath, that the encounter with the lion took place. By the aid of no weapon, but merely with his own hands, he tore the furious beast to pieces.

SAMSON (*p.* 103).

"And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson."—*Judges ch.* xvi. *vv.* 18–20.

THREE times has Samson deceived Delilah in response to her entreaties to tell her wherein his great strength lieth, but now she presses him daily, and urges him so that his soul is vexed unto death, and the secret is let out. "If," said he, "I be shaven, then my strength will go from me." She is convinced that he is not deceiving her now, and calls for the Philistines to "come up this once." The locks are shorn off as he lies asleep upon her knees, and then, the invincible strength being gone, he is bound hand and foot. In the picture he looks reproachfully at the treacherous Delilah as he puts forth unavailingly his remaining power against the Philistines. Delilah flourishes the shorn hair before his eyes, confident now that he has told her all his heart. Other Philistines,

seeing now how the struggle is to end and that no danger need be feared as on the former occasions of his being bound, rush in and make complete the capture of the once dreaded man.

SAMSON GRINDING AT THE MILL (*p.* 105).

"But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."—*Judges ch.* xvi. *v.* 21.

SAMSON has been brought, shorn of his strength and now blind, to the city of Gaza, whose mighty gates he had once lifted upon his shoulders and borne away to the top of a neighbouring hill. He is seen in the picture working at the mill, and by his own unaided but now growing strength moving the ponderous millstone. He cannot see the woman, who sits near, to whose treachery and love of gain he owes his captivity and loss of sight; and the attendants, no longer fearing him, do not hesitate to scoff at him, one of them dealing him a blow as he passes. But the last act in Samson's career is not yet performed. His vengeance on his persecutors is not fully accomplished until the vast temple of Dagon is pulled down by him, destroying then more of the Philistines by that one act than he had done in the rest of his life.

RUTH AND NAOMI (*p.* 107).

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—*Ruth ch.* i. *v.* 16.

RUTH, the young Moabitish woman, the ancestress of David and of Christ, is here seen with Naomi, whose son Mahlon she had married, but by whom she has been left in her youth a widow. Naomi had emigrated on account of famine from her native Judah into the land of Moab; but at the end of ten years, being then a widow and her two children dead, she resolved to return to Judah, there being plenty there again. It is then that Ruth reveals her unalterable attachment to her mother-in-law and to the land and religion of her lost husband Mahlon, and in the beautiful words of the Biblical verse she declares her resolve to go to Judah with her. The point of parting has been reached, but there is to be no parting. The two journey together to Bethlehem.

RUTH AND BOAZ (*p.* 109).

"And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz."—*Ruth ch.* ii. *vv.* 2, 3.

IT was about the beginning of barley harvest when Naomi and Ruth arrived at the end of their journey, and Ruth, gleaning in the fields for the support of her mother-in-law, encounters Boaz, a near kinsman of her late husband's father and a wealthy man. Boaz had learnt of her virtues and of her affection for Naomi, and he sent her home laden with corn. Later he performed a kinsman's part, and assumed the obligations which devolved upon him in regard to the estates of Naomi's husband, and then by the "Leviratical law" he took Ruth to be his wife, he, however, being much her senior in years.

RUTH (*p.* 111).

"And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."—*Ruth ch.* iv. *vv.* 16, 17.

A CHILD has been born to Boaz and Ruth. Great rejoicings have taken place, and the people say to Naomi, "Blessed be the Lord, which hath not left thee this day without a kinsman. . . . And he shall be unto thee a restorer of thy life, and a nourisher of

thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him." In the picture Naomi is contentedly nursing the child, hereafter to be the father of Jesse. Over them hang rich clusters of grapes from the climbing vine, around them a fruitful garden is seen, and beyond the buildings of Bethlehem.

THE DEDICATION OF SAMUEL (*p.* 113).

"And when she had weaned him, she took him up with her . . . and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli."—1 *Samuel ch.* i. *vv.* 24, 25.

SAMUEL, the son of Elkanah and Hannah, was the child for whom his mother had passionately prayed, and whose name signified "The Asked or Heard of God." Before his birth she had dedicated him to the office of a Nazarite, and as soon as he was weaned she and her husband took him to the Tabernacle at Shiloh, and there solemnly consecrated him. Then his mother, as seen in the picture, made him over to Eli the priest.

DAVID CALMING THE FURY OF SAUL (*p.* 115).

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."—1 *Samuel ch.* xvi. *v.* 23.

THE frenzy which at times took almost entire possession of Saul is here seen in its full force. David, who had been recommended to him by one of the young men of his guard, is engaged in the endeavour, by the charm of his music, to assuage Saul's melancholy. The monarch reclines on a spacious and sumptuous couch, and the evil spirit is terribly at work in him; but the sweet music floods the apartment, and to it he owes the tranquillity of mind which for the time returns to him.

DAVID AS A SHEPHERD (*p.* 117).

"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him."—1 *Samuel ch.* xvii. *vv.* 34, 35.

WHEN the giant Goliath appeared as the champion of the Philistines, he defied the armies of Israel. He called for a man, that he might fight with him, and his words dismayed Saul and all Israel. "They were sore afraid." When David presented himself as a combatant of the terrible antagonist, Saul's words to him were, "Thou art not able to go against this Philistine . . . for thou art but a youth, and he a man of war from his youth." It was then that David referred to his having slain a lion, but he added the significant words, "The Lord that delivered me out of the paw of the lion . . . He will deliver me out of the hand of this Philistine."

DAVID COMBATING GOLIATH (*p.* 119).

"And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. . . . And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied."—1 *Samuel ch.* xvii. *vv.* 42, 44, 45.

THE scene of this battle is Ephes-dammim, in the hills of Judah. Saul's army is on one side of the ravine and the Philistines on the other, with the watercourse of Elah running between them. David hears the awe-inspiring challenge, now made for the fortieth time, and, armed only with a sling and five polished pebbles which he has picked up from the watercourse, he advances to do battle with the dreaded giant. His shepherd's crook is grasped firmly in his hand; his arm with supple strength is ready to sling the fatal stone, as, with his eye on the giant, he calculates the distance that lies between him and his foe. Resolution and faith are alike expressed in the face and form of the undaunted youth.

DAVID BROUGHT BEFORE SAUL (*p.* 121).

"And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite."—1 *Samuel ch.* xvii. *vv.* 56–58.

DAVID has accomplished his great victory. Hastening toward the Philistine army, he returned the challenge of Goliath as the giant advanced to meet him. The simple sling and stone have done their work; the redoubtable champion has been smitten in the forehead and slain; and now the young victor has been brought before Saul, and, bearing the head of his great antagonist, he kneels reverently and loyally before his king.

THE TRIUMPH OF SAUL AND DAVID (*p.* 123).

"And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick."—1 *Samuel ch.* xviii. *v.* 6.

THE victory over Goliath is here being celebrated by the people. The Israelitish women proclaim in their joy that a deliverer has now been found, in the person of David, mightier even than Saul. David, with his formidable sling hanging from his belt and his bag of pebbles at his side, carries in one hand the head of the giant and in the other the giant's sword, and behind him are borne aloft the Philistine's helmet and armour. Saul precedes him in a chariot, his attitude suggestive of displeasure as he hears words which awaken that jealousy within him which affects all his future relations with David.

DAVID AS KING (*p.* 125).

"And the men of Judah came, and there they anointed David king over the house of Judah."—2 *Samuel ch.* ii. *v.* 4.

THREE times was David anointed king. He was thirty years of age when he began to reign, and he reigned for forty years. By the death, first of Saul's son Ishbosheth, and then of his kinsman Abner, the throne became vacant, and the united voice of the whole people called David to occupy it. In the picture the "sweet singer of Israel," as he was termed, is sitting alone, playing upon a musical instrument of curious device. He is clad from head to foot in chain-mail, suggesting that, though king, he is not free from the enmity of man; but over it he wears a costly robe as meet for his high station, and on his head is seen the symbol of sovereignty. The tree behind him is laden with fruit, emblematical of a rich and honoured life whose fruit to him has been the kingship of Israel.

THE PLAIN OF REPHAIM FROM ZION (*p.* 127).

"And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines."—2 *Samuel ch.* v. *vv.* 22–24.

THE picture shows the uneven plain declining towards the west, where the Philistines, the enemies of Israel, were gathered when they came up against David after he had been anointed king. They came in harvest time to carry off the ripe crops, for which the valley was proverbial. It was here that David went against them and smote them; and on their reassembling there again against him, he inflicted signal destruction upon them and their idols, being guided as to the exact moment to attack them by the sound in the mulberry trees.

RIZPAH (*p.* 129).

"But the king took the two sons of Rizpah . . . whom she bare unto Saul . . . and the five sons of Michal the daughter of Saul . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest . . . And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night."—*2 Samuel ch.* xxi. *vv.* 8–10.

THE seven victims are presumed not to have been hung, but to have been crucified on crosses planted in the rock at the top of the sacred hill of Gibeah. The time of their execution was in the sacred and festal period of the harvest, and they hung in the full blaze of the summer sun. Rizpah remained at the foot of the crosses; she had no tent to shelter her from the scorching sun all day, or from the drenching dews at night, but she spread on the ground the thick mourning garment of black sackcloth which as a widow she wore, and, crouching there, she watched that neither bird nor beast should molest the bodies.

BENAIAH (*p.* 131).

"And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lionlike men of Moab."—*2 Samuel ch.* xxiii. *v.* 20.

IN the record of David's mighty men the name of Benaiah stands out prominently. He was set over David's body-guard, and occupied a middle rank between the first three or "mighty men" and the thirty "valiant men." The picture shows him slaying in fair combat the second of the two desperate men of Moab; but he had done other brave deeds: he had been down into a pit in time of snow, and had slain a lion there, and he had attacked, with merely a staff in his hand, a certain Egyptian, who was armed with a spear, and had wrenched the spear from him and had slain him with it. Benaiah remained faithful to Solomon during Adonijah's attempt upon the crown, and, later, Solomon raised him to be commander-in-chief of the whole army.

DAVID GIVING INSTRUCTIONS TO SOLOMON FOR THE BUILDING OF THE TEMPLE (*p.* 133).

"And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries . . . Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel."—*1 Chronicles ch.* xxii. *vv.* 5, 6.

IT was David who first proposed to replace the Tabernacle, which had accompanied the Israelites in all their wanderings, by a more permanent building, but he was forbidden to do so for the reasons which were given him by the prophet Nathan, and though he collected materials and made arrangements, the actual execution of the task was left to his son Solomon. David tells Solomon for the purposes of the building of the Temple he has prepared "an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight . . . timber also and stone." In the picture David is showing Solomon an illustration of the building he proposes. Scribes, in the foreground, take down the utterances of the aged king, and the riches to be employed in the erection of the edifice are suggested by the boxes of metal and divers other articles spread upon the ground.

THE JUDGMENT OF SOLOMON (*p.* 135).

"And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof."—*1 Kings ch.* iii. *vv.* 24–27.

THE famous judgment of Solomon is here pictured. Two women have come before Solomon, each of them claiming a certain living child as her own, and declaring that a certain dead child is the other's. When the king proposed to mete out justice by dividing the living

child in two and giving half to each woman, it was at once seen whose child it really was; for, rather than it should die, the true mother was ready to give it up to the other woman: "O my lord, give her the living child, and in no wise slay it." This was sufficient for the king. "Give her," said he, "the living child . . . she is the mother thereof."

THE DISOBEDIENT PROPHET (*p.* 137).

"And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt."—1 *Kings ch.* xiii. *vv.* 24, 25.

THE "man of God" who came out of Judah to Bethel had been specially charged not to eat bread or drink water there, or turn again by the same way as he came, and King Jeroboam could not tempt him to refresh himself; but in his return journey by another route, he was accosted by an old prophet who lived in Bethel, and who had followed him; and who falsely told him that an angel of the Lord had said to him, "Bring him back with thee into thine house, that he may eat bread and drink water." Whereupon the prophet turned back, disobeying the instructions that God had given him. Punishment for this disobedience was meted out to him in a terrible manner, for, on resuming his journey, he was met by a lion, which slew him. The picture shows him lying dead, but his carcase is not eaten by the lion, or is the ass touched.

THE WIFE OF JEROBOAM AND THE BLIND PROPHET (*p.* 139).

"At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me I should be king over this people . . . he shall tell thee what shall become of the child. And Jeroboam's wife did so. . . . But Ahijah could not see; for his eyes were set by reason of his age. . . . And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings."—1 *Kings ch.* xiv. *vv.* 1–4, 6.

JEROBOAM, King of Israel, had fallen into idolatry and despised God's word as spoken by the prophets. When his infant son fell ill, his anxiety prompted him to inquire of God concerning him, and he sent his wife in disguise to the prophet Ahijah, who dwelt in the ancient sanctuary of Shiloh. But the prophet, though blind, was aware of her approach and, on her entering his presence, warned her both of the uselessness of the gifts which she had brought him and of her disguise, prophesying at the same time the death of her child and the downfall of the house of Jeroboam. As the mother re-entered the town of Tirzah, where she lived, the child died, and the loud wail of her attendant women greeted her on her threshold. In the picture the simple gifts the woman has brought are seen at the side—some loaves, a cruse of honey, and other things—the more effectually to prove the non-importance of her identity, but it is of no avail, and the burning words of the prophet are sinking into her heart.

ELIJAH FED BY THE RAVENS (*p.* 141).

"And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went . . . And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."—1 *Kings ch.* xvii. *vv.* 2–6.

IT was in the wild loneliness of the hills and ravines of Gilead that the knowledge of the living God of Israel was impressed upon the mind of Elijah the Tishbite, the great prophet of Carmel, and his fierceness of zeal and directness of address fitted him for his mission to the idolatrous court of Ahab. When he suddenly appeared and denounced the king's apostasy, he had reason to fear the anger and vengeance of Ahab and his vindictive wife Jezebel, and he sought refuge in a hollow in his native hills, by a certain brook named Cherith, where he safely remained, supported in a miraculous manner by ravens which brought him food morning and evening.

ELIJAH RESTORING THE WIDOW'S SON (*p.* 143).

"And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth."—1 *Kings ch.* xvii. *vv.* 22, 23.

THE picture shows Elijah descending the steep stairway, carrying the slender form of the boy, the lower portion of whose figure appears to have been already swathed round in preparation for his burial, and in whose hands appear the flowers gathered to adorn the dead.

ELIJAH'S SACRIFICE (*p.* 145).

"Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God: the LORD, he is the God."—1 *Kings ch.* xviii. *vv.* 38, 39.

MORE than three years have elapsed since Elijah was last seen by Ahab. The drought and famine which the prophet had predicted have come to pass, and the king and his people are in dire straits, when Elijah fearlessly reappears, and directly charges Ahab with having forsaken Jehovah and followed Baal. He then causes all Israel to be collected on Mount Carmel with all the prophets of Baal, and the momentous challenge is sent forth. The prophets of Baal take one bullock and Elijah another; each bullock is laid upon an altar with no fire under, and from morning until evening the idolaters cry unto Baal to consume their sacrifice, but no voice answers. Elijah then three times drenches his sacrifice with water and calls upon God. At once the fire descends, and the bullock and the water alike disappear in the flames. In the picture the prophet kneels in the foreground to the right, and the people around bow their heads in acknowledgment of the true God and the falsity of the prophets of Baal.

ELIJAH IN THE WILDERNESS (*p.* 147).

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat."—1 *Kings ch.* xix. *vv.* 4, 5.

ELIJAH'S triumph on Mount Carmel had been complete, but the spirit of Jezebel was roused in vengeance against him for the wholesale slaying of the prophets of Baal. Elijah's danger was great, and he fled for safety to that waste, uninhabited region that lies to the south of Palestine. There, weary and exhausted, he prayed for death. Sleeping, he is awakened by the Divine messenger, who supplies him with food.

AHAB COVETING NABOTH'S VINEYARD (*p.* 149).

"And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria."—1 *Kings ch.* xxi. *v.* 1.

THE small portion of ground which Naboth owned was on the eastern slope of the hill of Jezreel, but he also had a vineyard close by the threshing floor of Ahab; and it became an object and desire to the king to possess himself of this vineyard.

AHAB AND NABOTH (*p.* 151).

"And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee."—1 *Kings ch.* xxi. *vv.* 2, 3.

AHAB is seen, in the picture, in conference with Naboth, whom he finds busy at his work tending the growth of his well-ordered vineyard. Naboth refuses to part with his ancestral property, and the king returns discomforted to his palace.

AHAB AND JEZEBEL (*p.* 153).

"And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?"—1 *Kings ch.* xxi. *vv.* 4. 5.

NEITHER food nor drink would Ahab take, and he turned his face away, so heavy and displeased was he at not obtaining the possession of Naboth's vineyard. Jezebel, brooking no opposition to the wishes of her husband, had a false accusation made against Naboth for blaspheming God and the king, the punishment for which was death. Naboth and his sons were taken outside the walls of Samaria, and there stoned to death, the vineyard then becoming, by law, the property of the king.

ELIJAH CONFRONTING AHAB (*p.* 155).

"And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he has gone down to possess it. . . . And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD."—1 *Kings ch.* xxi. *vv.* 16–18, 20.

IMMEDIATELY after Naboth's death Ahab proceeded to take possession of the vineyard, but Elijah had known what was taking place, and rapidly as the accusation and death of the innocent man had been hurried over, he was there to confront the guilty king. "Hast thou found me, O mine enemy?" says Ahab, and then follows the curse which, in the picture, Elijah is in the act of delivering: "I will bring evil upon thee, and will take away thy posterity"; and of the queen, who stands by, he says, "The dogs shall eat Jezebel by the wall of Jezreel."

THE DEATH OF AHAB (*p.* 157).

"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot."—1 *Kings ch.* xxii. *vv.* 34, 35.

THE last war that King Ahab engaged in was with a view of crippling the power of Syria. Micaiah warned him that it would be unsuccessful, and that the prophets who advised it were hurrying him to his ruin, but this warning had no effect in deterring him. He took the precaution, however, of disguising himself so as not to offer a conspicuous mark to Benhadad. But he was struck by a certain archer who drew a bow at a venture, and though stayed up in his chariot for a time he died towards the evening, and when brought into Samaria to be buried Elijah's prediction was fulfilled, and the dogs licked up his blood as a servant was washing his chariot. The date of Ahab's accession was 919 years before Christ, and he reigned for twenty-two years.

ELISHA RAISING THE SON OF THE SHUNAMMITE (*p.* 159).

"And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. . . . And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son."—2 *Kings ch.* iv. *vv.* 34 and 36.

ELISHA was hospitably entertained on one occasion on his arrival at Shunem by a woman of substance; and several years after her son was struck down by the fierce rays of the sun, and carried home to his mother, only to die at noon. Seeking out Elisha, the sorrowing mother finds him on Mount Carmel, whither she had travelled in four hours on the best ass in the stable, and the prophet in haste returns with her to her home. He enters the house, he goes up to the chamber where the dead child lies, and, having shut the door, he prays to Jehovah, and the child is restored to life.

NAAMAN'S WIFE (*p.* 161).

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—*2 Kings ch.* v. *vv.* 2, 3.

NAAMAN, the commander-in-chief of the Syrian army, and believed to have been the man whose arrow struck down King Ahab, was afflicted with a form of leprosy which hitherto had been found to admit of no cure. "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Such was the utterance, in the presence of Naaman's wife, of the little maid who had been brought out of Israel a captive by the Syrian warriors; words which speedily found their way to the afflicted man, who forthwith started with costly presents and with a letter from the King of Syria to the King of Israel, and became cured of his leprosy by obeying the message which the prophet Elisha sent him to wash seven times in Jordan. The picture shows the devoted wife of the great warrior at the moment when, stricken with grief, a hope appears, in the words of the little maid, of her husband's possible recovery.

JEZEBEL'S QUESTION TO JEHU (*p.* 163).

"And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?"—*2 Kings ch.* ix. *vv.* 30, 31.

FOURTEEN years have passed since the death of Ahab, but the queen-mother Jezebel is still, according to Oriental custom, a great personage at Court, and as such is a special mark for vengeance when Jehu, who became the founder of the fifth dynasty of the kingdom of Israel, advances to overthrow the descendants of Ahab. The spirit of the aged queen rises within her as she sees him rapidly advancing in his chariot, and, looking down upon him from her high latticed window, she meets him by a courageous allusion to a former act of treason in the history of her country: "Had Zimri peace, who slew his master?" directly addressing Jehu as a second Zimri.

THE DEATH OF JEZEBEL (*p.* 165).

"And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot."—*2 Kings ch.* ix. *vv.* 32, 33.

AS Jezebel puts to Jehu the question illustrated in the preceding picture some of the attendants of the royal harem show their faces at the lattice, and Jehu, realising then that the person who has been addressing him is the hated Jezebel, commands them to hurl her from the window. The picture shows them obeying this command, and she falls in front of the conqueror's chariot, the last remains of life being trampled out of her by the horses' hoofs as they pass onward. The body was then left in that open space termed in Eastern language "The Mounds," and Elijah's saying was fulfilled, when the dogs which prowl about these localities came upon this unexpected prey: "In the portion of Jezreel shall dogs eat the flesh of Jezebel."

VASHTI DEPOSED (*p.* 167).

"What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? . . . If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she."—*Esther ch.* i. *vv.* 15 and 19.

VASHTI, the queen of Ahasuerus, King of Persia, was repudiated and deposed from her high position for refusing to show herself to the king's guests at the royal banquet when sent for by the king. She is seen in the picture immediately after the receipt of the news of

her deposition, which has been conveyed to her in her apartment in the palace of Shushan. It has been said that the Persian kings were wont, at a later stage of a banquet, to send from the table their legitimate wives, and to call those who should amuse and sing to them, and that Vashti, being thus sent for, and deeming herself one of the legitimate wives, refused to come.

ESTHER AND AHASUERUS (*p.* 169).

"So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."—*Esther ch.* ii. *vv.* 16, 17.

ESTHER, a beautiful Jewish maiden, whose ancestors had been among the captives brought from Jerusalem into Persia, was an orphan, brought up by her cousin Mordecai, who had an office in the household of King Ahasuerus, in the palace at Shushan. She was chosen by the king to succeed the late queen as his consort, and four years after Vashti's deposition she was wedded to Ahasuerus, and crowned queen, with much pomp and rejoicing.

MORDECAI REFUSING TO DO REVERENCE TO HAMAN (*p.* 171).

"After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence."—*Esther ch.* iii. *vv.* 1, 2.

FROM the time Esther was made queen Mordecai the Jew was one of those who "sat in the king's gate." Five years later he brought upon his race the animosity of Haman, who was the chief minister, or vizier, of Ahasuerus, for refusing to do reverence to him as he passed. This direct affront was the immediate cause of the decree for the indiscriminate massacre of all the Jews in the empire, a decree from which they were delivered, under Divine providence, by Esther's intercession with the king.

ESTHER DENOUNCING HAMAN (*p.* 173).

"Then Esther the queen answered and said, If I have found favour in thy sight, O king . . . let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. . . . Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen." —*Esther ch.* vii. *vv.* 3–6.

ESTHER has interceded with the king for the lives of the Jewish people. For the second time, transported by her beauty, the king has inquired of her what is her request, saying it should be granted her even to half of the kingdom. She now asks for her own life and for the lives of her people. Then the king realises the force of the decree for the massacre of the Jews, and the true character of Haman, his minister, is revealed to him. "The adversary and enemy is this wicked Haman." Such are Esther's words, and full of potency are they to the wretched vizier, who, at once aware of the peril he is in, is overcome with terror.

ESTHER'S BANQUET (*p.* 175).

"And Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. . . . And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon."—*Esther ch.* vii. *vv.* 7 and 9.

FROM the displeasure of the king Haman turns to Esther, to whose banquet he has been bidden; his vanity is flattered that at this exclusive repast of three he should be one. But Esther shows no feeling for the enemy of her kinsman and of her race. He had had a gallows fifty cubits high erected, whereon he had intended, by the king's decree, to hang Mordecai, and, hearing this, the king wastes no words, but instructs his officers to

forthwith hang Haman upon it. The officers are seen in the picture drawing away the condemned man from the last hope which he thinks he has of life in the tender compassion of the queen.

JOB AND THE FLOCKS (*p.* 177).

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. . . . His substance also was seven thousand sheep."—*Job ch.* i. *vv.* 1 and 3.

JOB lived in the land of Uz, on the borders of Arabia and Egypt. He was of immense wealth and high rank, "the greatest of all the men of the East." The highest goodness and the most perfect elements of temporal happiness were combined in his person, and, surrounded by a numerous family, he enjoyed in advanced life almost a paradisaical state, exemplifying the results of human obedience to the will of God. His large flocks of sheep are shown in the picture, although these were only a small portion of his property; 500 yoke of oxen were his, and 500 she asses, and a very large household.

JOB (*p.* 179).

"So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes."—*Job ch.* ii. *vv.* 7, 8.

IN the full tide of his prosperity misfortune came upon Job; his oxen were stolen from him, his servants were slain, his sheep consumed by fire, his camels captured, his children taken from him, and now he is afflicted with a terrible disease. It is then that his wife, in the climax of suffering, says to him: "Dost thou still retain thine integrity?" and urges him to "curse God, and die." But the man's steadfast goodness prevails, and even in such a strait he sins not with his lips.

JOB AND HIS FRIENDS (*p.* 181).

"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him."—*Job ch.* ii. *v.* 11.

AT the height of his affliction his three friends, who have journeyed far to console him, are struck with the spectacle that awaits them, and as they approach him they lift up their voices and weep, they rend their mantles and sprinkle dust upon their heads before heaven, and sit down upon the ground with him, and no word is spoken for seven days and seven nights, for they see that his grief is very great.

THE BELOVED (*p.* 183).

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies."—*Solomon's Song ch.* vi. *v.* 2.

THE picture illustrates the beautiful and mystical allegory which refers to the union of Christ with an uncorrupted Church. Under the figures of a bridegroom and bride, it designs to set forth, it is believed, the affection of Christ for His Church, He being its Heavenly Bridegroom, the bride the Church of true believers, and her companions those who seek the society of the Church.

THE SHULAMITE (*p.* 185).

"Return, return, O Shulamite; return, return, that we may look upon thee."—*Solomon's Song ch.* vi. *v.* 13.

THE Shulamite was one of the personages mentioned by Solomon in his "Song of Songs." By some she is supposed to have been the Shunammite Abishag, the most lovely girl of her day, and at the date of David's death one of the most prominent persons at the Court at Jerusalem. The painter has depicted the beautiful woman seated in Eastern fashion in a cool court, and in the act of listening to the welcome words which invite her return.

JEREMIAH AT THE FALL OF JERUSALEM (*p.* 187).

"In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up."—*Jeremiah ch.* xxxix. *vv.* 1, 2.

ZEDEKIAH, the nominee of Nebuchadrezzar, was King of Judah when the Babylonian host marched against Jerusalem to besiege it. The prophet Jeremiah had been long a power in the city, and the weak monarch, though he feared the prophet, often went to him for counsel; but the city was taken, its beautiful buildings destroyed, its princes put to death, and the aged prophet was a witness of all the pillage and desolation around him. The picture shows him in the midst of the terrible tumult of conquest. His beloved city is in ruins, but his own faith in the promises of God never for one moment leaves him; he is strong in the belief not only that houses and fields and vineyards will again be possessed in the land, but that the voice of gladness will also be heard there, and that the house of David and the priests and Levites will never be without representatives.

JERUSALEM (*p.* 189).

"And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem."—*Jeremiah ch.* xxxix. *v.* 8.

THE city, which fell before the hosts of Nebuchadrezzar, and the inhabitants of which, with the spoil of the golden treasure of the Temple, were carried off to Babylon, was at that date (B.C. 588) a city which had existed, according to Josephus, already for upwards of 1,300 years, and a picture of a portion of it and its surroundings, taken from a spot known as the Hill of Evil Counsel, is here given from the diligent study made in 1854 by the late Thomas Seddon. "Beautiful for situation, the joy of the whole earth, the city of the Great King," there is not at this day a foot of its ground that has not been closely scrutinised and debated. In the opinion of the best authorities it is impossible now to replan the city even as Christ saw it. The line of the walls cannot be followed, and the position of its towers, corners, gates, pools, and sepulchres, the names of which are familiar to us in Scripture, cannot now be determined. The city's record is a momentous one. Its age is now approaching 4,000 years, yet its great antiquity and the veneration paid it for sacred reasons have not saved it from repeated assaults (and in some cases from almost entire destruction) by reason of its peculiar position and character, being sacred equally to Moslem, Christian, and Jew. In 1096 it passed from the Saracens into the hands of the Christians, but in 1187 it was given up to Saladin; and from that day to this the flag of the Turk has floated from its walls.

BY THE RIVERS OF BABYLON (*p.* 191).

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song."—*Psalm* cxxxvii. *vv.* 1–3.

FOR seventy years the captivity of the Jews lasted. They were prostrated at first by their great calamity. According to the best authorities they were not treated as slaves, but rather as colonists, there being nothing to hinder a Jew even from rising to the highest eminence in the state. The first intense feelings of a Jewish exile in Babylon occur in the beautiful verses accompanying this picture, and though the utterance is in the Psalms it applies to the events recorded in Jeremiah. The advice and cheering voice of Jeremiah followed the captives into Assyria, but they had no heart for mirth, and when called upon by their captors to sing to them one of the songs of Zion they had but one answer: "How shall we sing the Lord's song in a strange land?"

THE VISION OF EZEKIEL (*p.* 193).

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures."—*Ezekiel ch.* i. *vv.* 4, 5.

EZEKIEL was the son of a priest named Buzi, and towards the close of Jeremiah's lengthened career he received his commission to the prophetic office. He had been taken captive eleven years before the destruction of Jerusalem, and had become one of a community of Jewish exiles who settled on the banks of the Chebar, a river of Babylonia. Among the many predictions of the prophet, that of which the present picture gives an illustration was delivered before the destruction of Jerusalem; they kept alive in the minds of his people a belief in their certain return out of captivity.

THE MADNESS OF NEBUCHADNEZZAR (*p.* 195).

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."—*Daniel ch.* iv. *v.* 33.

NEBUCHADNEZZAR was the son and successor of the founder of the Babylonian Empire. Daniel had interpreted the dream of the king, and in the picture the fulfilment of the dream is depicted. As a punishment for his pride and vanity, that strange form of madness whereby the sufferer imagines himself a beast has come upon him; and presumably for four years he was absent from the haunts of men, leading in the fields the life of a beast. The picture shows him in this character. His reason then returned, and with it the glory and brightness of his kingdom. He died B.C. 561 at the age of about eighty-four, having reigned for forty-three years.

BELSHAZZAR'S FEAST (*p.* 197).

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."—*Daniel ch.* v. *vv.* 1, 4-6.

BELSHAZZAR had succeeded his father, Nebuchadnezzar, as King of Babylon, and at a great feast which he gave he called loudly for the honoured vessels of gold and silver which had been taken from the Temple at Jerusalem, and he and his idolatrous princes and wives drank from them. At that moment appeared fingers tracing on the wall, opposite to where he sat, the terrible writing which none of his magicians or astrologers could interpret. Not until Daniel was brought could any meaning be given to the words of fire; and declining all reward which the king offered to him—to be clothed in scarlet and have a chain of gold—he first upbraided the king for his iniquitous rule, and then translated the glittering language on the wall: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." The same night Darius the Median took the kingdom, and King Belshazzar was slain.

THE FALL OF BABYLON (*p.* 199).

"And Darius the Median took the kingdom, being about threescore and two years old."—*Daniel ch.* v. *v.* 31.

THE feast depicted in the preceding picture adequately illustrates the over-confidence in the strength of the city in which Belshazzar indulged, and the insufficient watch he kept amid his reckless and untimely festivities. The enemy entered the town by the channel of the river, and the city was thus taken by surprise (as Jeremiah had prophesied) during a festival. The picture shows the irresistible hordes of Medes and Persians pouring into the captured city.

DANIEL (*p.* 201).

"Then the king commanded, and they brought Daniel, and cast him into the den of lions."—*Daniel ch.* vi. *v.* 16.

ON the accession of Darius, who succeeded Belshazzar as King of Babylon, Daniel was appointed chief of the three presidents, who had beneath them the hundred and twenty princes who governed the kingdom. No fault could be found in Daniel, although jealousy was rife among the princes at the high position to which he was preferred, and plots were laid whereby to overthrow him. At last they induced the king to make a decree that no one, for thirty days, should ask a petition of anyone save of the king, on penalty of being cast into a den of lions. But this decree did not deter Daniel from doing as he had always done, and three times a day he made no secret of praying and giving thanks to God. Here, then, was the occasion found by his enemies for accusing him, and the prophet was cast, according to the decree, into a den of lions. In their rush across the den the fierce beasts are arrested by an influence unfamiliar to them; they halt, cowering and baffled, within touch of the prophet, who stands in the picture with his hands bound behind him, helpless as far as human aid can succour him.

DANIEL'S ANSWER TO THE KING (*p.* 203).

"Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel . . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—*Daniel ch.* vi. *vv.* 19-22.

THE king's own seal was placed upon the stone that covered the mouth of the cave wherein Daniel lay alone with the lions, and sad was that night for the king, who loved the prophet. No music was heard within his palace, sleep came not to him, nor did he eat; but very early in the morning he arose and hastened to the den of lions, and great was his delight to find that the life of his servant was spared. Quickly was the prophet taken from the den, and equally prompt was the king's command for the arrest of those who had accused him, and to the den of lions were these men committed, and were torn to pieces before they came to the bottom of the cave.

JONAH THROWN INTO THE SEA (*p.* 205).

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging."—*Jonah ch.* i. *v.* 15.

THE prophet Jonah was the son of Amittai, and belonged to a town of Lower Galilee, in Zebulon. Having already prophesied to Israel, he was sent to Nineveh, where dwelt the hosts that threatened Israel. The prophet, out of love for his country, shrank from the commission, which he felt would result in the sparing of the hostile city, and he attempted, by way of Joppa, to escape to Tarshish; but a storm arose, and the sailors in their superstition cast lots to discover for whose cause the storm had come upon them, and the lot fell upon Jonah, who told them that he was fleeing from the presence of the Lord, and at his own suggestion they cast him into the sea, which immediately ceased its raging. Awaiting him was a great fish, which swallowed him, and in whose belly he remained for three days and three nights; he prayed unto the Lord from the fish's belly, and the fish cast him out upon the dry land.

JONAH (*p.* 207).

"And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."—*Jonah ch.* iii. *vv.* 1-4.

NO sooner was Jonah restored to the dry land than the voice of the Lord came again to him to go to Nineveh, "that great city," and cry against it; and Jonah forthwith betook

himself there. In the picture he is seen preaching to the people of the idolatrous city as God had commanded him. His words turned the hearts of the people, and they proclaimed their belief in God, and put on sackcloth and fasted, so that "God repented of the evil that He had said that He would do unto them; and He did it not."

THE FALL OF NINEVEH (*p.* 209).

"And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?"—*Nahum ch.* iii. *v.* 7.

NINEVEH was the capital of the ancient kingdom of Assyria, and stood presumably on the eastern bank of the river Tigris. It was a city of great power and renown. Mention is first made of it in Genesis, and not again until the Book of Jonah, and then afterwards by the prophets Nahum and Zephaniah, who directed their prophecies against it. The date of the destruction of the city, according to the best authorities, was about six hundred and six years before Christ. It was then laid waste, its illustrious monuments were destroyed, and its inhabitants were scattered, and it never again rose from its ruins. It is said to have been eighteen miles in length by eleven miles in breadth, and to have had a wall surrounding it one hundred feet in height with fifteen hundred towers, and of a width sufficient to allow three chariots to be driven abreast upon it.

THE NEW TESTAMENT

NAZARETH (*p.* 213).

"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—*St. Matthew ch.* ii. *v.* 23.

THE city of Nazareth shares with Bethlehem and Jerusalem the hold on the imagination and feelings of men in its connection with the history of Christ. It lies among the low southern ridges of Lebanon, just before they sink down into the plain of Esdraelon. In a valley among these hills is the quiet, secluded village in which dwelt the parents of our Lord, and in which the greater part of our Saviour's existence was spent. The hills are of glittering limestone, varied with the foliage of the fig-tree and wild shrubs, and with the verdure of occasional fields of grain. The hollyhock too grows wild there. Its claims to the reverence of all Christians lies in the fact that it was the home of Joseph and Mary, that the Annunciation took place there, and that Jesus returned to the city after the flight into Egypt, and grew up there from infancy to manhood, being known throughout His life as "a Nazarene."

THE ANNUNCIATION (*p.* 215).

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."—*St. Luke ch.* i. *vv.* 26–28.

IT was towards the close of the reign of Herod the Great that that "fulness of time" arrived which God had appointed for the sending of His Son to redeem a lost and ruined world. The salutation addressed to Mary by the angel Gabriel, "Hail, thou that art highly favoured," was the prelude to a new act of Divine creation. The Virgin Mary is seen in the picture in a garden, at the moment when she is arrested by the voice of the angelic figure descending behind her, who is holding in the right hand a lily, suggestive of Mary's earthly purity, and who hails her as the one divinely appointed, and with the words "Blessed art thou among women."

THE NATIVITY (*p.* 217).

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—*St. Luke ch.* ii. *v.* 7.

A GENERAL census of the Roman Empire had been ordered, and to Bethlehem journeyed Joseph and Mary, in order that their names might be enrolled on the register in that town, for the sacred pride of the Jews in their genealogies would lead them to hasten to the head cities of their tribes or families for that purpose, and Bethlehem was the city of David, to whose house both Mary and Joseph belonged. The sure word of prophecy had been that Christ would be born in Bethlehem. The travellers found the city crowded with wealthier and more important personages than themselves; no room in the inn could be found for them, and they were compelled to seek shelter in the stable, the manger of which became the cradle in which Christ the Lord was laid. The picture shows the infant Child lying in the manger, with a descending flight of heavenly children in joyous greeting.

THE ANGEL APPEARING TO THE SHEPHERDS (*p.* 219).

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—*St. Luke ch.* ii. *vv.* 8–10.

SIGNS were not wanting of the greatness of the event, seemingly so unimportant, that was happening in the humble stable in Bethlehem. Lowly shepherds, guarding their flocks in the fields, were the witnesses of the wonders that accompanied the Saviour's birth, for a heavenly being appeared to them and proclaimed the "good tidings of great joy," and as he directed them to Bethlehem the joy that was in heaven broke through the silence of the night from a multitude of the heavenly host with the words "Glory to God in the highest, and on earth peace, good will toward men." Wending their way, with hurrying steps to Bethlehem, the shepherds there found the Holy Child with His parents, and they became the first witnesses to the advent of Christ.

THE FIRST CHRISTMAS DAWN (*p.* 221).

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—*St. Luke ch.* ii. *v.* 11.

THE event in the lowly manger is the fulfilment of the great prophecy, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." In the picture a vision of the heavenly world is revealed to mortal man. Earth's dark shadows lie low, and through the drifting clouds, symbolical of human sin and mortality, come the piercing rays that light the glittering host as it descends with its joyous message to the earth, heralding to the lowly shepherds and to all the world the first Christmas dawn.

THE STAR IN THE EAST (*p.* 223).

"Where is he that is born King of the Jews? for we have seen his star in the east."—*St. Matthew ch.* ii. *v.* 2.

THE Child Jesus has been presented in the Temple, Mary has made her humble offering, and the Divine mission of the Holy Child has been prophesied by Simeon and Anna. Recognised thus among His own people, He was not without witness among the heathen, for wise men from the East sought to pay Him homage, being guided miraculously by a star to the place in which He was lying. In the picture one of these wise men is regarding from the terrace of his house the mysterious light.

THE WISE MEN ON THEIR WAY TO BETHLEHEM (*p.* 225).

"When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."—*St. Matthew ch.* ii. *v.* 9.

WHEN King Herod heard that the wise men were on their way to do homage to their King and Lord, he was greatly troubled, "and all Jerusalem with him"; and he sent to the wise men and "enquired of them diligently what time the star appeared." He then urged them to go and search for the young Child, and to bring him word again when they had found Him, that he might go and worship also. So, being dismissed by the king, they then resumed their journey. The picture shows the wide Eastern landscape, over which the wise men are hastening towards the spot above which the bright star is seen shining.

THE STAR OF BETHLEHEM (*p.* 227).

"When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—*St. Matthew ch.* ii. *vv.* 10, 11.

AFTER their departure from Herod's Court at Jerusalem, the wise men at last arrive at Bethlehem, where, beneath the shelter of a thatched roof, they behold the young mother seated with the Infant Child. Hither has the star led them, which, with great artistic point, is seen in the hands of a radiant angel. Reverently the travellers stand, bearing their offerings for the new-born King. Behind them is seen the rough and desolate wilderness, through which they have journeyed, while all about the sacred spot on which they stand flowers in plenty have sprung from the earth. The symbols of sovereignty are not claimed in the presence of Christ; the foremost traveller has laid his diadem upon the ground ere he presents his gift, and his companions, with their costly offerings, will doubtless do the like.

THE ADORATION OF THE MAGI (*p.* 229).

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Isaiah ch.* lx. *v.* 3.

IN this picture the adoration not only of earth, but of heaven, is given to the Infant Christ. The king, significant of earthly greatness, lays before the Holy Child the symbol of worldly power; the shepherd, typical of the more lowly order of mankind, and clad only in a rough goat-skin, reverently kisses the Child's hand, held out to him by the mother, herself of lowly birth; while between the king and the shepherd kneels with rapturous gaze the celestial being, suggestive of the heavenly host, whose joyous song rang from heaven on the night of the Child's birth. Above the group hovers a dove, emblematical of the peace which, by the advent of the Child, is brought into the world.

THE FLIGHT INTO EGYPT (*p.* 231).

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."—*St. Matthew ch.* ii. *v.* 13.

WHEN the wise men left the presence of the Infant Christ, they did not return to Herod, as he had desired, but, being warned by a dream, they journeyed back to their own country by another way; and this struck fear into the heart of Herod. He issued the cruel decree for every male child in Bethlehem, under two years of age, to be massacred, thus making sure to include among the slain children the One who threatened his throne. Ere this great crime could be committed Joseph was warned by God in a dream to escape, and he hurriedly fled with the young Child and his mother out of the reach of Herod's arm. In the picture they are seen at the commencement of their journey towards Egypt, where safety is offered them.

THE TRIUMPH OF THE INNOCENTS (*p.* 233).

"When he arose, he took the young child and his mother by night, and departed into Egypt."—*St. Matthew ch.* ii. *v.* 14.

THE Holy Family are shown in the picture passing across the Philistine plain on the road to Gaza. Signal fires—still lit in Syria in time of trouble—are burning on the sloping land. Joseph is watching these fires, intent on discovering any signs of a movement of soldiery upon the road. The nearer trees shelter a waterwheel used for the irrigation of the land, and the more remote trees cluster thickly round a village, the lights of which are visible. As the travellers advance nearer to a place of safety they feel the blessed sense of relief after disturbance and terror. It is at this time that Jesus recognises the spirits of the slain innocents, His little neighbours of Bethlehem, who reveal the signs of their martyrdom, the latest ones in the procession being the babes as yet hardly awakened to the new life.

LIGHT IN EGYPT (*p.* 235).

"That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."—*St. Matthew ch.* ii. *v.* 15.

THE travellers have at last entered the land of Egypt, finding safety in their flight, not in their own hallowed land of Judæa, in which was no place of refuge for them, but in a land known for its darkness and idolatry. Their resting-place for the night is at the base of the ancient and colossal Sphinx, and in the midst of a vast expanse of desert.

MARY WITH THE INFANT CHRIST AND ST. JOHN (*p.* 237).

"And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth."—*St. Luke ch.* ii. *v.* 39.

ON the death of Herod, which occurred about a year after the massacre of the children in Bethlehem, the Holy Family left Egypt and returned to Judæa, and took up their abode in the city of Nazareth. The birth of John the Baptist had preceded by six months the birth of Christ. His mother Elizabeth was cousin to the mother of our Lord, and was the first to greet her on Mary coming to visit her after the Annunciation. It may reasonably be assumed that the two children met during their childhood, their two homes —one in Nazareth, the other in the adjacent hill country,—being not far distant one from the other. The picture shows them together, the hallowed Saviour and the child whose divine mission had been prefigured by Isaiah as the "voice of one crying in the wilderness," preparing the way of Him who is now the tender companion of his childhood.

THE YOUTH OF OUR LORD (*p.* 239).

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."—*St. Luke ch.* ii. *v.* 40.

THE picture shows the Holy Family in their house at Nazareth, where Joseph is occupied in his trade as a carpenter; Jesus, being still under twelve years of age, is rendering such service as He is able to; while Mary, sitting near, regards her Son in the light of the marvellous events that surrounded His birth, and which are ever treasured up in her heart.

CHRIST IN THE HOUSE OF HIS PARENTS (*p.* 241).

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—*Zechariah ch.* xiii. *v.* 6.

ANOTHER picture of the Holy Family in their daily life. The Child Jesus has torn His hand with a nail, and Mary, kneeling, draws Him tenderly to her, while St. John the Baptist, girt with a goat's skin, is carrying to Him water in a wooden bowl to cleanse the wound.

THE FINDING OF THE SAVIOUR IN THE TEMPLE (*p.* 243).

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers."—*St. Luke ch.* ii. *vv.* 46, 47.

EVER since the Captivity the great festivals had been observed with regularity by the Jewish people, and even the women went up to Jerusalem once a year to keep the Passover. At the age of twelve Jesus accompanied His parents to the feast, and on their way back to Nazareth Joseph and Mary found that their Child was not with them. Returning to Jerusalem, they discovered Him, after three days' search, in the Temple, in the midst of the professed teachers of the law, "both hearing them, and asking them questions." In the picture His mother, drawing Him aside, is saying to Him, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing," to which He replies, "How is it that ye sought Me? wist ye not that I must be about my Father's business?" The seven rabbis seated on a divan are astonished at His understanding and answers. The chief of them is the aged blind man, whose arm is around the large roll of the law. The scene is in an open loggia, with courts beyond, screened by gilded lattice-work, and further away may be seen a man entering with a lamb for sacrifice, and a woman walking at his side with a babe in her arms. At the foot of the door sits a lame beggar, crying for alms, while below builders are seen at work on Herod's unfinished Temple.

JOHN THE BAPTIST IN THE WILDERNESS (*p.* 245).

"In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—*St. Matthew ch.* iii. *vv.* 1–3.

JOHN THE BAPTIST, the chosen forerunner of the Messiah, was required to forego the ordinary pleasures of the world, and to live a life of the strictest self-denial in retirement and solitude. In the desolate region, west of the Dead Sea, he prepared himself year by year, by self-discipline and by communion with God, for the wonderful office to which he had been divinely called. When the time arrived, he issued forth from his seclusion, giving utterance to the brief and startling exhortation to the multitudes that flocked to him from every quarter, "Repent ye: for the kingdom of heaven is at hand." He is seen in the picture in similar garb to that of the old prophets; he is preaching to the people the baptism of repentance for the remission of their sins, and is declaring the advent of the blessed Saviour, who is mightier than he, the latchet of whose shoe he is not worthy to unloose.

THE TEMPTATION IN THE DESERT (*p.* 247).

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them."—*St. Matthew ch. iv. v.* 8.

IT was immediately after His baptism that Jesus was driven into the wilderness to undergo, in solitude, the three great temptations to His humanity. The solace of sense, the love of praise, and the desire of gain, were the forms in which temptation was presented to Him. The picture represents Him when the sense of hunger is still heavy upon Him, and after He has been tempted by the devil to turn the stones of the wilderness into bread, and to cast Himself down from a pinnacle of the Temple. Now the devil lays before Him the temptation of earthly power—"all the kingdoms of the world, and the glory of them," promising them to Christ, if He will worship him. But Christ answers, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

OVER WHOSE PASTURES WALKED THOSE BLESSED FEET (*p.* 249).

"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."—*St. Luke ch.* viii. *v.* 1.

THE picture shows a wide tract of Syrian country some sixty miles north of Jerusalem, over which the Saviour of the world actually and constantly walked during His earthly career. It is taken from the heights above His own city Nazareth, and shows the Plain of Esdraelon, known in the Old Testament as the Valley of Jezreel, which extends from the Mediterranean to the Jordan, and separates the mountain ranges of Carmel and Samaria from those of Galilee. It is dotted over with several low grey hills and a few olive groves, and in springtime it is all green where the corn is cultivated. On its entire border are places of great sacred interest—Nain, Endor, Mount Carmel, Shunem, Tabor and Nazareth.

THE WOMAN OF SAMARIA (*p.* 251).

"Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."—*St. John ch.* iv. *vv.* 5-7.

IN the fulfilment of His public mission, Christ, as the Scripture says, "must needs go through Samaria," and in the picture He is represented a short distance away from the city of Sychar, seated by the well, known by tradition as Jacob's well, in the valley between Mounts Gerizim and Ebal. Thither a woman comes, of whom He asks drink, and to whom He expounds His own great gift of "living water." The woman sees He has nothing with which He can draw water, and asks in wonder whence He has that "living water," desiring that she may drink of it. The Lord then discloses to her her own degraded life, and on the woman telling Him that she knows that the Messiah will come, which is called Christ, Jesus says to her, "I that speak unto thee am He."

THE WOMAN'S RETURN FROM THE WELL (*p.* 253).

"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?"—*St. John ch.* iv. *vv.* 28, 29.

WHEN the woman of Samaria saw the disciples of Christ approaching, she left the well and hurried back to the city of Sychar, in which she dwelt. In the picture she is seen acquainting the men she meets with her wonderful encounter at the well. Some are incredulous of her story, others look back in astonishment and fear at the distant spot towards which she points, where the seated Figure of Christ is seen. The woman urges the men to follow her and see the Man who has told her all the things that ever she did; and they, wondering, follow her and come to Christ, and believe in Him, not because of what the woman had said to them, but because they heard themselves, and knew that He was the Christ, the Saviour of the world.

CHRIST CALLING THE APOSTLES JAMES AND JOHN (*p.* 255).

"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."—*St. Matthew ch.* iv. *vv.* 21, 22.

ABOUT six months after the commencement of His ministry Christ, in company with Peter and Andrew, who had just been called to Him, was on the shore of the Sea of Galilee, where James and John, with Zebedee their father, who had just come from fishing, were engaged in washing their nets. After addressing them and the multitude that congregated near, Jesus made them witnesses of a miraculous draught of fishes, after which, struck with the conviction that Christ was indeed the promised Messiah, the two men, James and John, testified their belief in Him, and became once and for all His disciples.

BY THE SEA OF GALILEE (*p.* 257).

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them."—*St. Matthew ch.* iv. *v.* 24.

IT was at eventime, when Jesus was walking on the margin of the beautiful lake known as the Sea of Galilee, that many people thronged around Him, ill with all kinds of diseases, crying to Him to be cured. The miracles He had done had spread His fame throughout Syria; and the blind and the lame, those stricken with fever or with the deadly affliction of leprosy, or by maladies which no human aid could relieve, flocked to Him with the one cry to be healed. Behind the anxious and distressed group which the artist represents is seen the placid sea, with the distant shore, to which on one occasion He was compelled to betake Himself, by reason of the great multitudes that came around Him.

THE HERD OF SWINE (*p.* 259).

"And, behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."—*St. Matthew ch.* viii. *v.* 32.

THE scene of one of Christ's greatest miracles was in the country of the Gadarenes, lying at the south-east corner of the Sea of Galilee. Thither had He crossed from Capernaum, and was met a short distance from the landing place by two men, who, by the condition into which their souls and bodies had been brought by the evil spirit which possessed them, were so fierce and dangerous that no one dared to pass the place where they were. At the time when they met our Lord there was a great herd of swine feeding within sight, upon a steep slope of the land. "Suffer us," cried the devils, "to enter into the swine"; and at a single word from Christ, the evil spirits, with which they had been so long tormented, left the men and entered into the swine, whose quiet feeding ground then became the scene of an impetuous rush that led the whole herd headlong down the steep incline into the waters of the Sea of Galilee.

THE CALLING OF ST. MATTHEW (*p.* 261).

"And as Jesus passed forth from thence, he saw a man, named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him."—*St. Matthew ch.* ix. *v.* 9.

MATTHEW, the son of Alphæus, was probably a native of the province where the tax was collected, and in the employ of the person who farmed the Roman taxes. He consequently belonged to a class of officials who were notorious for their exactions. None but the lowest would accept an office such as he held, for the fulfilment of its duties continually called to mind the degraded state of the Jewish nation in its subserviency to Rome. In the picture he is seen in the actual collection of the taxes in the city of Capernaum at the moment when Christ, passing by, calls to him to follow Him.

THE RAISING OF THE WIDOW'S SON OF NAIN (*p.* 263).

"And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak."—*St. Luke ch.* vii. *vv.* 14, 15.

MANY people were following Christ as He drew near to the city of Nain, issuing from the gate of which a burial procession was encountered on its way to the place of sepulture. Loud is the grief of the widow whose son is being taken to his tomb. Christ is drawn with compassion to her, and, stopping the procession, He tells her not to grieve, and at His bidding the young man is brought back from death. Fear at the wondrous act makes

one of the attendants starts back, while others, with joyous timbrels, proclaim the gladness that fills their hearts, as the frail, wasted figure of the lad is seen raising itself on the bier at the call of our Saviour.

MARY IN THE HOUSE OF SIMON THE PHARISEE (*p.* 265).

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment."—*St. Luke ch.* vii. *v.* 37.

THE scene depicted by the painter is in a busy street in the village of Bethany. The windows of Simon's house look on to it, and gay companies of people pass up and down it. Mary Magdalene has heard of our Saviour, and, stricken now with grief at the consciousness of her sinful life, she breaks from her friends and hurries up the few steps to the apartment where He sits; she disappears from their view, and utters at the feet of Christ the accents of true repentance, pouring upon His feet the costly ointment. Of her Christ says, in His rebuke of the Pharisee, "Her sins, which are many, are forgiven."

FAITH: THE WOMAN TOUCHING THE HEM OF CHRIST'S GARMENT (*p.* 267).

"For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole."—*St. Matthew ch.* ix. *vv.* 21, 22.

IN company with His disciples, Christ is seen in the picture passing along the public way toward the house of Jairus, whose daughter at that moment lies dead. So great is the faith of the people in His Divine capacity to heal, that one woman, who approaches Him, actually believes that if she but touch His garment she will be cured of the dire disease with which for twelve years she has been afflicted. Christ detects the touch, knows her thoughts, and, turning, bids her be of good comfort, for that her faith has healed her.

THE RAISING OF JAIRUS' DAUGHTER (*p.* 269).

"But when the people were put forth, he went in, and took her by the hand, and the maid arose."—*St. Matthew ch.* ix. *v.* 25.

LOUD was the sound of mourning as Christ entered the house of Jairus, one of the rulers of a synagogue, who had besought Him to come and bring back to life his young daughter; and bitter was the laugh of scorn that met His ears when He told them that she was not dead but sleeping. The people were put forth from the room in which the dead child lay, and Christ then taking the young cold hand in His own, and uttering the words, "Damsel, I say unto thee, arise," the new life stirs in the wasted frame, and the child arises and walks, and eats of the meat which He commands them to give her. So great was the joy and astonishment of her parents that, though He charged them, and the people assembled, to tell no one what had been done, they spread His fame abroad throughout all that country.

CHRIST'S CALL TO THE SICK AND WEARY (*p.* 271).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—*St. Matthew ch.* xi. *v.* 28.

THE picture illustrates the practice, which in recent years has touched the public mind, of introducing the presence of our Saviour into scenes of modern character and costume, not limiting the pictorial application of the words of a text to those who lived in the time of Christ, but bringing their actual interpretation to the people of the present day. Jesus,

the benign Comforter and Healer, stands in the light, where all those who are in the gloom can distinctly see Him, and the sick and weary, the comfortless and despairing, come near to Him—some in submissive faith, others with hesitating timidity, but all are drawn from the darkness of the world, from its grief and sin, its shattered hopes, and its human woes.

THE EVIL ONE SOWING TARES (*p.* 273).

"The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way."—*St. Matthew ch.* xiii. *vv.* 24, 25.

THE tare abounds in the East, and is at this day a great trouble to the Syrian farmer. It is a noxious weed, and before it comes into ear it is so like wheat that in plucking up the tares the wheat also is often gathered up, for not until both are developed can the distinction be seen. The grain of the tare is so light, so easily blown by the wind, that it scatters widely about, and frequently, unless strict watch be kept, an entire field, which has been sown with wheat, will bear but tares. In illustration of the parable, the picture shows the evil one, as an aged figure, in dark gabardine, with wild locks flowing about his face. With grotesque energy and delight in evil, he is busily scattering the ill seed to the destruction of the good grain that has been already planted.

SALOME DANCING BEFORE HEROD (*p.* 275).

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask."—*St. Matthew ch.* xiv. *vv.* 6, 7.

SALOMÉ was the daughter of Herodias, and became consequently the step-daughter of Herod Antipas, upon the guilty marriage of that monarch with Herodias, who had been his brother's wife. The picture portrays a Court festival held in honour of the king's birthday, and the lithe and beautiful Salome is dancing in such a manner as to captivate the king by her grace, and to draw from him in his enthusiasm an offer to her of whatever she might ask. Here, at last, was the opportunity Herodias desired, and at her suggestion Salome promptly demanded, as the reward of her dancing, the head of John the Baptist.

THE DEATH OF JOHN THE BAPTIST (*p.* 277).

"And he sent, and beheaded John in the prison."—*St. Matthew ch.* xiv. *v.* 10.

LOTH as the king was to take the life of the prophet, who had now been for more than a year in prison, the deadly resentment of Herodias, who would not be foiled of her opportunity, and the fact that his promise had been made to Salome in the hearing of all his guests, left him no alternative, and instructions were given by him to an officer of the guard, who forthwith betook himself to the place where John was imprisoned. Here the execution was carried out, and his head afterwards brought before the company, to the delight of the guilty woman.

CHRIST WALKING ON THE SEA (*p.* 279).

"And about the fourth watch of the night he cometh unto them, walking upon the sea."—*St. Mark ch.* vi. *v.* 48.

MUCH of our Lord's public life was spent in the neighbourhood of the Sea of Galilee. On its shores stood Capernaum, and further along His first disciples were called to Him from their fishing. It lies seven hundred feet below the level of the ocean, and this great

depression makes the climate of the spot almost tropical. The light of the declining day falls now upon the sea, on the moving waters of which our Saviour treads.

CHRIST WALKING ON THE SEA, AND APPEARING TO HIS DISCIPLES (*p.* 281).

"But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled."—*St. Mark ch.* vi. *vv.* 49, 50.

CONSTERNATION overcame the disciples when they beheld upon the solitary expanse of water the moving Figure which, to their eyes, must have borne some resemblance to their blessed Lord and Master; yet, for all the miracles they had witnessed at His hands, they imagined it to be a spirit, and could not reconcile their thoughts to the fact of its being in reality the very Christ whose disciples they were, until calm and reassuring came the words, "Be of good cheer: it is I; be not afraid."

THE GOOD SAMARITAN (*p.* 283).

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. . . . But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him."—*St. Luke ch.* x. *vv.* 30 and 33.

A PRIEST had passed by the ill-used man, and likewise a Levite, but it was the dweller in a district out of which it was said that no good could come who stopped and helped the unfortunate wayfarer, taking him on his own beast in safety to an inn.

BETHANY, THE HOME OF MARY AND MARTHA (*p.* 285).

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary."—*St. Luke ch.* x. *vv.* 38, 39.

BETHANY, or the House of Dates, the home of Mary and Martha, lies on the eastern slope of the Mount of Olives, on or near the road that runs from Jericho to Jerusalem. The village is associated with many acts and scenes in the life of Christ: Lazarus was raised from the dead there, and Jesus started thence on His triumphal entry into Jerusalem. It was also the hallowed spot where He nightly rested, as the guest of Lazarus and his family, during the time immediately preceding His crucifixion. Though once a beautiful spot, plentiful in fruit trees—olives, almonds, and pomegranates—it is now a ruinous and wretched village, a wild mountain hamlet, where some twenty families exist. The traditional sites are still pointed out of the house and tomb of Lazarus.

THE PARABLE OF THE GOOD SHEPHERD (*p.* 287).

"Verily, verily, I say unto you, I am the door of the sheep. . . . By me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—*St. John ch.* x. *vv.* 7 and 9.

THE relationship between Christ, "the Chief Shepherd," and His members, is beautifully illustrated in the parable by the relationship which exists in the East between a shepherd and his flock. The sheep, as an emblem of meekness, patience, and submission, typify the qualities of those who follow Christ. The shepherd calls from time to time, and the sheep know his voice and follow him; but if a stranger call, they stop short, lift up their heads in alarm, and, if it be repeated, they turn and flee, because they know not the voice of a stranger.

THE RESURRECTION OF LAZARUS (*p.* 289).

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." —*St. John ch.* xi. *vv.* 43, 44.

CHRIST was at Bethabara when the mournful tidings reached Him of the illness of His beloved friend Lazarus, and, journeying to Bethany, He there performed one of the greatest of His miracles, by restoring to life, not a body from which the life had just departed, but one which had been entombed for three days and upon which corruption had set its hand. "Lord, if Thou hadst been here, my brother had not died"—these are the believing words that Mary utters. Then the stone is rolled away from the mouth of the cave in which Lazarus had been placed, and, first praying to His Father, Christ calls with a loud voice for the entombed figure to come forth; and the figure, bound hand and foot with graveclothes, issues from the tomb. This astonishing event, witnessed by many Jews from Jerusalem, spread the greatest alarm among the Pharisees, who, fearful of its effect upon the people, forthwith resolved amongst themselves to put Christ to death.

THE LOST PIECE OF SILVER (*p.* 291).

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?"—*St. Luke ch.* xv. *v.* 8.

THIS beautiful parable was given to illustrate our Saviour's words that there is joy in the presence of the angels of God over even one sinner who repents. The missing piece of silver is being diligently searched for; care is being taken to sweep the place clear in order to find it, and the rays of the candle pierce every crevice which might possibly hold it. When it is found, the searcher in her delight straightway calls together all her friends and neighbours to rejoice with her.

THE PRODIGAL SON (*p.* 293).

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."—*St. Luke ch.* xv. *vv.* 15, 16.

THE son has chosen his path; he has received his portion from his father, and has gone forth and wasted it in riotous living. The picture shows him in sore want and distress of mind, having hired himself to a citizen as a keeper of swine, in the hard and comfortless life of which he reflects on the different circumstances in which even the hired servants of his father are placed. In the bitterness of his spirit he resolves to return and seek forgiveness from his father, who sees him approaching while he is a great way off, and hastens to meet him and to answer with joyous welcome the repentant words of "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

CHRIST'S REPROOF OF THE PHARISEES (*p.* 295).

And it came to pass . . . that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?"—*St. Luke ch.* vi. *vv.* 1, 2.

THE teaching of Christ was in many respects entirely antagonistic to that of the Pharisees, whom He often denounced in the sternest language, exasperating them ultimately to such a degree as to lead them to take measures towards compassing His death. In the picture the innocent act of the disciples, of plucking and eating the ripe corn as they walked through the fields on the Sabbath day, is construed by the Pharisees into Sabbath-breaking. Christ at once reminds them of David (whose example they were not

likely to challenge), who, on the principle that mercy was better than sacrifice, took the sacred shewbread in the Tabernacle, which it was not lawful to eat, and gave it to the young men that they might not perish with hunger.

LAZARUS (*p.* 297).

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."—*St. Luke ch.* xvi. *vv.* 20, 21.

WITHIN the rich man's house luxuries of all kinds are encountered: fine clothing, plenteous fare, ease and content; while without, at his very portals, lies the man who has none of these things. So destitute is he that gladly would he welcome even the crumbs that fall from the table within. He is stricken with disease also, and suffers the dogs from the city streets to come and lick his sores. The parable tells how reversed are the positions of the two men when death has claimed them both. The one whose earthly misery had been so great is carried by the angels to heaven; while he who had received the good things of this life passes into torment.

CHRIST BLESSING LITTLE CHILDREN (*p.* 299).

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—*St. Matthew ch.* xix. *v.* 14.

THE people now brought their children to Christ, that He might bless them, and when the disciples kept them back He rebuked them, and Himself called the children, blessing them, and likening them in their simplicity and innocence to those who were of the Kingdom of Heaven, saying to all within hearing—in contrast to the teaching of the haughty Pharisees, with their boast of learning and wisdom—that those who would receive His word must become as little children, possessed with the childlike spirit, which depends in nothing upon its own knowledge, but seeks to be taught.

"FOR HE HAD GREAT POSSESSIONS" (*p.* 301).

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."—*St. Matthew ch.* xix. *vv.* 21, 22,

THE rich young ruler asked of Christ what he should do to inherit eternal life, and when the moral law had been expounded to him by Christ, he replied that he had observed it all from his youth up. There were duties, however, which had not come within the range of his thoughts, for when our Lord gave him the special advice to sell all that he had and give to the poor, then he discovered that his devotion to God and his yearning after eternal life were not so deep as he had thought, and he went away sorrowful, as seen in the picture, unable to bear this sacrifice of his wealth. This drew from our Lord the expression of how hard it was for those who have riches to enter the Kingdom of Heaven.

CHRIST'S ENTRY INTO JERUSALEM (*p.* 303).

"Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass. . . . And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—*St. Matthew ch.* xxi. *vv.* 5 and 9.

IT was on the Sunday before the crucifixion that, obedient to Christ's command, two of His disciples fetched from a village near at hand an ass, upon which they spread their garments for Him to sit, to make His public entry into Jerusalem, fulfilling the prophecy of Zechariah, "Thy King cometh unto thee . . . lowly, and riding upon an ass."

The loud cry of the multitude, "Hosanna to the Son of David!" greeted Him on His way, and increased in volume as He neared the gates of the city, on entering which He was surrounded by the blind and lame, and those who cried to Him for help, all the city being moved; but among the august members of the Jewish Sanhedrim displeasure reigned, for throughout this extraordinary demonstration of the people was the one loud cry of "Thy King cometh!" which struck alarm into their hearts.

"IF THOU HADST KNOWN" (*p.* 305).

"And when he was come near, he beheld the city, and wept over it."—*St. Luke ch.* xix. *v.* 41.

CHRIST wept over the beautiful earthly city into which He had recently entered, and which had hailed Him as its king. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" This was the utterance of our Saviour, and then followed His prophecies of the city's destruction, which afterwards came to pass, when, thirty-seven years later, Titus, with the Roman legions, laid the city in siege and conquered it. Then was the Temple destroyed; the aged and infirm in the city were killed, such as were under seventeen were sold as slaves, and all the rest were sent either to the Egyptian mines, or to grace the triumphal procession of the conqueror in Rome.

"THE ZEAL OF THINE HOUSE HATH EATEN ME UP" (*p.* 307).

"And he went into the temple, and began to cast out them that sold therein, and them that bought."—*St. Luke ch.* xix. *v.* 45.

THE day after Christ's entry into Jerusalem He returned to the city, and found in the court of the Temple a crowd of traders, buying and selling, whose seats He overturned, together with the tables of the money-changers, whose unlawful transactions were being carried on within these sacred precincts, and He drove them all out, their places being taken by the lame and the blind, and many others who sought His aid. None of the chief priests, notwithstanding their indignation, dared to molest Him, for fear of the people.

PARABLE OF THE TEN VIRGINS (*p.* 309).

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."—*St. Matthew ch.* xxv. *vv.* 10–12.

THE beautiful Parable of the Ten Virgins was told during the second day after the triumphal entry into Jerusalem. It was put forth as a lesson for the followers of Christ to be ever in a state of vigilance and preparation. Five of the virgins were wise, and when the Bridegroom suddenly appeared were ready with their lamps to meet Him; but five were foolish, and had to hasten out to buy the oil of which they stood in need. The picture shows them returning. Four of them are hurrying through the adjacent ground towards the house, the fifth has already arrived there, and at the threshold is kneeling now in grief, and with the cry "Lord, Lord, open to us"; but it is too late, the door is shut, and none of the five can now enter the presence of the Bridegroom, who is sitting with His guests at the marriage feast.

THE LAST SUPPER (*p.* 311).

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."—*St. Luke ch.* xxii. *vv.* 14–16.

PETER and John had carried out the instructions of our Lord, and had obtained in their Master's name the use of the guest-chamber in the house of a man whom they had

followed in Jerusalem, and in the evening Christ and the twelve apostles assembled there to celebrate for the last time the Paschal meal. The picture shows them thus assembled at the commencement of the repast. The entire twelve are present.

CHRIST WASHING PETER'S FEET (*p.* 313).

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."—*St. John ch.* xiii. *vv.* 6–8.

NOT far had the supper proceeded before Christ rose from the table, and, pouring water into a basin and girding Himself with a towel, He commenced to wash the feet of His disciples—an act of unspeakable condescension, which only slaves would be called upon to perform. It does not seem that even the feet of Judas were allowed to go unwashed. Peter, with his customary impulsiveness, declined at first to accept such menial service at his Master's hands; but his scruples vanished when he was told by our Lord that it was only the outward symbol of far greater sacrifices for them than they could as yet understand, and significant of the great act of humiliation which was yet to come, and by which He would save them and unite them to Himself.

JUDAS GOING OUT (*p.* 315).

"He then having received the sop went immediately out: and it was night."—*St. John ch.* xiii. *v.* 30.

ON resuming His seat at the table after washing His disciples' feet, the treason of one of their number was denounced by our Lord, and in common with all the others the question was put by Judas, "Master, is it I?" Only he who was guilty understood the significance of our Lord's reply to him, which concluded with the solemn words, "That thou doest, do quickly." Then over Judas came that paroxysm of guilt as of one whose soul became possessed with the spirit of evil. Satan entered into him. He straightway rose, left the table, and went out, bent on his wicked object.

THE HYMN OF THE LAST SUPPER (*p.* 317).

"And when they had sung an hymn, they went out into the mount of Olives."—*St. Matthew ch.* xxvi. *v.* 30.

AFTER Judas had quitted the room the sacrament of the Lord's Supper was instituted. Christ took bread and gave thanks, and brake it and gave it to His disciples, and then He took the cup, and, after giving thanks, He gave it to them, with the Divine utterance, "This is My blood of the new testament, which is shed for many." It was a memorial of His Passion and of this last supper with His beloved followers. Then the denial by Peter was foretold, followed by that most solemn and beautiful discourse recorded in the Gospel of St. John. The last of the momentous scenes in that humble upper chamber then took place—the singing together of a hymn—after which the whole company went out in the direction of the Mount of Olives.

GETHSEMANE (*p.* 319).

"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray."—*St. Mark ch.* xiv. *v.* 32.

AFTER the singing of the hymn, Christ and His eleven disciples went out into the Mount of Olives. Passing thence along the ravine between the city and the mount, and crossing the brook Kedron, they entered the Garden of Gethsemane, which was a little over half a mile from the walls of Jerusalem on the road to Bethany.

THE DISCIPLES ASLEEP (*p.* 321).

"And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners."—*St. Mark ch.* xiv. *vv.* 40, 41.

TAKING the three favoured disciples—Peter, James, and John—and leaving the rest probably near the entrance, our Lord now ventures further into the Garden of Gethsemane. No pen can attempt to describe the scene in that secluded spot. His soul was exceeding sorrowful even unto death. "Tarry ye here, and watch with Me," are the words He utters as, leaving the three disciples together, He goes still further, and in solitude with God passes through the agony inconceivable to man. Three times He returns to the spot where He has left His disciples, and each time He finds them sleeping. Henceforth, He tells them when He returns for the last time, they may sleep on and take their rest, for never more shall they be asked to watch with Him, for now His ministry in the flesh is at an end.

THE BETRAYAL (*p.* 323).

"And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely."—*St. Mark ch.* xiv. *vv.* 43, 44.

BY the light of torches the multitude was now seen approaching with Judas in their midst. He was well acquainted with the garden in which Christ and His disciples had so often rested after the weary work of the day. Armed with swords and staves, there was little doubt of the purpose of their coming; yet twice they recoiled and fell to the ground in the presence of our Saviour before Judas could gain sufficient courage to give to his Master the fatal kiss. Of no avail was the attack that Peter made upon one of the officers of the chief priests; Christ immediately healed the wound that was inflicted, refusing all succour of that kind. Those who desired to take Him found no resistance in Him; He submitted Himself into their hands, and was taken into the city to the house of Annas.

PETER'S DENIAL (*p.* 325).

"And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not."—*St. John ch.* xviii. *v.* 25.

WHEN our Lord arrived in the presence of Annas, it was only to be sent on bound to Caiaphas, the High Priest. All His disciples had forsaken Him and fled, afraid to share or even to watch His fate; but Peter followed, and contrived, by the aid probably of John, to gain admittance into the court of the house of Caiaphas. The lamp of the portress threw its light upon his face, and afterwards at the fire she taxed him with being one of the disciples. His zeal and boldness alike deserted him. Three times he denied that he had any relation with Christ, the last occasion being followed immediately by the crowing of a cock, at which Jesus turned and looked upon him; and Peter, remembering his Master's words of only a few hours previously, "Before the cock crow, thou shalt deny Me thrice," went out and wept bitterly.

THE WORLD'S INGRATITUDE (*p.* 327).

"He is despised and rejected of men."—*Isaiah ch.* liii. *v.* 3.

OUR LORD refused to answer Caiaphas when He was brought before him; but at dawn, when He was arraigned before the Sanhedrim, the false witnesses were produced, and He then,

in reply to Caiaphas, stated that He was the Son of God and foretold His return in glory at the last day. To Pilate, the Roman Procurator, He was then taken. Pilate found no fault in Him, but the Jews were not to be deprived of their prey. Accusations were heaped against our Lord as a disturber of the public peace. Then came the scourging and the insults of the Roman soldiery. In the picture the aim of the artist has been to convey the idea of the degradation and the cruel return for the endeavour to lead mankind to a higher and nobler life. All the teaching of our Lord and Saviour had been to free the heart of man from the bondage of sin, and, by the sacrifice of Himself, to redeem the souls of men from the consequences of sin; but He was despised and rejected.

"ECCE HOMO!" (*p.* 329).

"Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"—*St. John ch.* xix. *vv.* 4, 5.

AFTER the grievous humiliation at the hands of the persecuting soldiery, the last effort was made by Pilate to effect the release of Christ. The cruel scourging, he thought, might appease the people's rage, and the moving sight of the bowed and withered frame, sorely afflicted with all it had gone through, might awaken in them the pity he himself felt; and he had our Saviour brought forth again to them, and cried to them, "Behold the Man!" But it was of no avail. "If thou let this Man go, thou art not Cæsar's friend," was the fierce and vehement cry, and this telling utterance had the result of at once deciding Pilate as to his course. He delivered Him to be crucified.

THE REMORSE OF JUDAS (*p.* 331).

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself."—*St. Matthew ch.* xxvii. *v.* 3.

JUDAS carried out his covenant with the chief priests; his treason was successful, and the money paid. Then came the reaction; the fever of the crime passed away, and there came back upon him the overwhelming conviction of the sinless righteousness of the Master he had wronged. In his dire remorse he arose and went back to those who had hired him, to return to them the thirty pieces of silver; but his confession of guilt and his proffer of the accursed money was met only with derision. "What is that to us?" said they; "see thou to that."

JUDAS ISCARIOT (*p.* 333).

"I have sinned in that I have betrayed the innocent blood."—*St. Matthew ch.* xxvii. *v.* 4.

NOT one moment's pleasure did those guilty silver pieces purchase for Judas; they realised no fruit for him; and in the belief, which at last rushed with full force upon his mind, that Jesus was really what He professed to be, he owned his sin with an exceeding bitter cry, as of one for whom there was no longer either sacrifice or propitiation. He cast the money from him and went and hanged himself.

GOOD FRIDAY (*p.* 335).

"And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him."—*St. Mark ch.* xv. *v.* 20.

FROM the window of this humble dwelling the spectacle can be seen of the tragic procession to Calvary. The shouts, the jeers, the roar of the populace, are too near not to make

the occupants of the room tremble alike with grief and terror. Mary Magdalene has fallen, overcome with sorrow, at the foot of the window, near to which are Peter and John, who, with caution, are able to obtain a glimpse of the infuriated crowd, in the midst of which their beloved Master is being hurried forward with the burden of His cross.

THE CRUCIFIXION (STABAT MATER) (*p.* 337).

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!"—*St. John ch.* xix. *vv.* 25, 26.

THE time of our Saviour's crucifixion was the third hour (9 a.m.), and the whole space of six hours during which He hung upon the cross was divided at noon by the beginning of the miraculous darkness. Over His head was placed in mockery the inscription, "The King of the Jews," and on either side was crucified a malefactor. Three women, with the beloved disciple John, had the courage to stay by the cross during the whole period of the terrible execution. In tender care of those dear to Him on earth, our Lord, amid His agony, spoke to His mother, bidding her to behold in John a son, and John to look upon her as a mother. In the picture the stricken mother is seen standing beside the cross.

GOLGOTHA (*p.* 339).

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst."—*St. Luke ch.* xxiii. *vv.* 44, 45.

OVER all the land a supernatural darkness reigned, as if to veil from the eyes of men the last moments of the Redeemer; for now the end had come of all that mortal man could inflict upon Him, and the completion of His Divine work was signified by the loud cry of "It is finished," as the soul was yielded back to God from the suffering body, with the resigned utterance, "Father, into Thy hands I commend My spirit." Startling were the visible results which immediately followed. The rending of the veil of the Temple was terribly significant in its import to the Jews, in addition to which the rocks were rent and the earth quaked. These appalling signs shook the hearts of His persecutors with fear. In the picture the effect of the darkness is seen. The shadows of the three crosses lie in the foreground, while on the road toward the city a band of angry Roman soldiery is discerned leaving the scene of their cruel work, but still turning with defiant gesture to the spot where the cross stands.

THE DESCENT FROM THE CROSS (*p.* 341).

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone."—*St. Luke ch.* xxiii. *v.* 53.

THE near approach of the Jewish Sabbath left no time for funeral ceremony. The body of our Lord was taken down from the cross, and it was wrapped hastily in linen. It was then laid in a new rock-hewn sepulchre by Joseph of Arimathæa, a rich man and a member of the Sanhedrim, who had begged of Pilate that he might have the body, and who now boldly avowed his discipleship to Christ.

ST. JOHN AND THE VIRGIN MARY (*p.* 343).

"And Mary Magdalene and Mary the mother of Joses beheld where he was laid."—*St. Mark ch.* xv. *v.* 47.

MARY MAGDALENE and Mary the sister of Christ's mother had stayed to witness the burial of our Lord, and had seen how the body had been laid in the sepulchre; but the

mother of Jesus was led home by John as soon as the body had been taken down from the cross. The picture shows Mary and her newly found son on the way to John's house, Mary holding in her hand the crown of thorns which had been removed from the head of our Saviour. Following them are Joseph of Arimathæa and Nicodemus, who are just quitting the garden, a short distance away on the left, which encloses the sepulchre.

THE RETURN OF THE MOTHER OF JESUS FROM GOLGOTHA (*p.* 345).

"And from that hour that disciple took her unto his own home."—*St. John ch.* xix. *v.* 27.

THE picture shows the arrival of the sorrowful party at the humble dwelling of John. Mary, scarcely able to walk for anguish and prostration, leans one hand on John, the other on one of the many women who loved and followed our Lord. The sturdy Peter, heavy with sorrow, follows; Nicodemus, with his gift of spices, comes next; and then others, also bowed with sadness, behind whom the last lights of this awful and tragic day are to be seen.

THE NIGHT OF THE CRUCIFIXION (*p.* 347).

"Yea, a sword shall pierce through thy own soul also."—*St. Luke ch.* ii. *v.* 35.

THE prophecy of the aged Simeon is borne out in this sad picture, which shows the mother of our Lord in the house of the apostle John, exhausted with the prolonged hours of anguish on the day of the crucifixion. The other holy women gather around her to tend and support her in her great sorrow.

THE MOTHER OF OUR LORD (*p.* 349).

"And they returned, and prepared spices and ointments."—*St. Luke ch.* xxiii. *v.* 56.

THE long day following the crucifixion was passed, it may be imagined, in overwhelming grief, and in a feeling of desolation, by the mother of Christ and the disciples. They had deferred the full performance of the funeral rites until after the Jewish Sabbath, but now the Sabbath was over. All have sunk to sleep in this humble chamber, excepting the mother of our Lord. John is bent in slumber, to the right; the exhausted figure is near him of Mary Magdalene; and Peter is lying by the now closed-up window—he, too, heavy with sleep. From Mary's eyes alone has fled the possibility of slumber. The grief-stricken figure, the sorrow-laden face are here in the wakefulness of exhaustion; she is waiting, ready with the sweet spices and ointments, for the new day to dawn.

THE HOLY WOMEN (*p.* 351).

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."—*St. Mark ch.* xvi. *v.* 2.

AT the approach of dawn the holy women took their way to the sepulchre, with their spices and ointments, to complete the embalmment, which had been hastily begun on the night of the crucifixion. They wondered as they went along how the great stone, which had been placed at the mouth of the sepulchre, was to be rolled away. In the picture they are seen on the road, the sepulchre itself, which they reached at sunrise, yet some distance from them.

THE ANGEL AT THE TOMB (*p.* 353).

"He is not here: for he is risen."—*St. Matthew ch.* xxviii. *v.* 6.

WHEN the women arrived at the sepulchre, they found to their astonishment that the heavy stone had been rolled away from the entrance. Mary Magdalene at once started to return to tell Peter and John what she imagined was the act of the enemies of Christ, but the other women, entering the recesses of the cave, beheld a beauteous form in a long white robe, who told them that Christ had risen, and would appear in Galilee to His disciples. Fear at the vision and joy at the wondrous tidings alike possessed the loving visitants to the tomb, and they hurried away to carry the news to the disciples.

THE MORNING OF THE RESURRECTION (*p.* 355).

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."—*St. John ch.* xx. *v.* 14.

PETER and John hastened to the sepulchre when the tidings reached them that our Lord had risen, and, finding the graveclothes there, but not Him that had worn them, they returned wondering; but Mary Magdalene remained behind weeping at the tomb, and presently she beheld two angels—one at the head, the other at the feet, where the body had lain. These inquired of her why she wept, and she replied, "Because they have taken away my Lord, and I know not where they have laid Him." No suspicion occurred to her that Christ had risen from the dead. As she turned away she saw Jesus, but even then, so great was the tumult of her thoughts, she failed to discern her Master, whom she took to be the gardener, until He called her by name, and then she joyfully recognised Him.

THE WALK TO EMMAUS (*p.* 357).

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them."—*St. Luke ch.* xxiv. *vv.* 13–15.

THE fourth appearance of our Lord after His resurrection was on the road leading to Emmaus, a little village believed to have been about seven miles from Jerusalem. Two of the disciples were here walking in the evening of the very day of the resurrection, and communing over the great event, when our Lord appeared and walked with them, but they did not recognise Him, for "their eyes were holden."

THE SUPPER AT EMMAUS (*p.* 359).

"But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."—*St. Luke ch.* xxiv. *vv.* 29, 30.

AS our Lord, with the two disciples, drew near to Emmaus, He made as though He would have gone further, but they constrained Him to come in and tarry with them. Then, as they sat at meat, He took bread, and blessed it, and brake, and gave to them, just as He had done at that last sad supper only a few nights previously, and their eyes were opened, and they knew Him, but He instantly vanished from their sight.

"PEACE BE UNTO YOU" (*p.* 361).

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—*St. John ch.* xx. *v.* 19.

THE same evening, as our Lord vanished from the sight of the two disciples at Emmaus, He as suddenly appeared to the others, as they sat at meat, and in spite of the Divine utterance, "Peace be unto you," they were all sorely affrighted, for they took Him to be a spirit.

He talked to them, however, and exhibited to their incredulous eyes His hands and feet, and ate before them.

TIBERIAS, ON THE SEA OF GALILEE (*p.* 363).

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias."—*St. John ch.* xxi. *v.* 1.

THERE is no information in the Gospels that our Lord ever visited the city of Tiberias, but it stood upon the shores of that sea on or near which so much of His public life was spent. When, after the crucifixion, seven of the disciples were about to return to their old avocations as fishermen, it was on the margin of this sea that Jesus revealed Himself to them by the sign of a miraculous draught of fishes. The fishermen had caught nothing during the night's fishing, and when the morning came Jesus stood on the shore. It was His seventh appearance since resurrection, but they knew Him not. It was only on His telling them to cast their nets on the right side of the ship, with the result that they were unable to draw them for the multitude of fishes, that John recognised Him with the utterance, "It is the Lord!" when Peter, girding his fisher's coat about him, impulsively cast himself into the sea in his anxiety to reach his Master.

THE ASCENSION (*p.* 365).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—*Acts ch.* i. *v.* 9.

ON the fortieth day after the resurrection, our Lord assembled His disciples at Jerusalem and led them out as far as Bethany, over the very ground He had traversed only a few weeks previously, when He entered the city to suffer. There on the further slope of the Mount of Olives, and so out of view of the city, He gave them, with uplifted hands, His parting blessing, and then a cloud intervened between Him and them, and He was taken from their sight up to heaven.

SAUL WITNESSING THE STONING OF STEPHEN (*p.* 367).

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him. . . . And Saul was consenting unto his death."—*Acts ch.* vii. *v.* 57, 58; and *ch.* viii. *v.* 1.

SAUL OF TARSUS, afterwards St. Paul, an "Hebrew of the Hebrews," first appears in the Scriptures as a persecutor of the Christians. Later, on his way to Damascus, in further persecution of the followers of our Lord he was converted to Christianity, through the miraculous vision to him of our Lord and the utterance of the remonstrative words, "Saul, Saul, why persecutest thou Me?" His whole life thereafter was given to the service of Christ; and self-sacrificing labour, physical suffering, and constant persecution were his lot. The picture shows him witnessing and countenancing the death of Stephen. Stephen was one of seven who were termed Deacons and who were appointed to rectify the complaints made by the Hellenistic against the Hebrew Christians. His zeal in the service of the early Christian Church and the success of his teaching quickly brought upon him a combined and vigorous opposition, and he was ushered before the Sanhedrim and accused of blasphemy against the Temple and the Law, in saying that Jesus of Nazareth would destroy the holy place and change the institutions of Moses. Here, in his defence, his eloquent and impassioned speech tore the hearts of his judges, and when, in calm rapture, he said amidst the tumult, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," they waited not to pass sentence, but flew as with one impulse upon him and hurried him out of the city to the place of execution, where they stoned him to death.

"HE FELL ASLEEP" (*p.* 369).

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—*Acts ch.* vii. *v.* 60.

STEPHEN was the first who bore witness to the truth of his convictions by a violent and dreadful death. As the first volley of stones burst upon him, he called upon the Master whose human form he had just witnessed in the heavens. He soon fell beneath the crash of the stones thrown by the infuriated crowd, but he was still able to say, in the spirit of his Master, "Lord, lay not this sin to their charge"; and then, in the language of the narrator, who uses for the first time the term afterwards applied to the departure from this world of all Christians, "he fell asleep."

THE CHARITY OF DORCAS (*p.* 371).

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did."—*Acts ch.* ix. *v.* 36.

IN the town of Joppa, the ancient seaport of Solomon, there lived an earnest disciple of our Lord, a woman full of good works, but more specifically known as a maker of garments for the poor. Her name was Dorcas, significant of gazelle, an animal associated in the East, among both Jews and Arabs, with the perfection of female beauty. In the picture she is seen distributing her alms in true charity among her poor neighbours at Joppa. She died while Peter was at Lydda, some nine miles distant; but he hastened to Joppa, where he found her already prepared for burial, and surrounded by those who had been the recipients of her charity, and he raised her to life again. So great a miracle caused an extraordinary effect in her native city, and many conversions took place.

SARDIS (*p.* 373).

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God; and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead."—*Revelation ch.* iii. *v.* 1.

SARDIS was a city two miles to the south of the River Hermus. It was anciently the residence of the kings of Lydia, a maritime province in Asia Minor. It was once a commercial mart of great importance, owing partly to the fertile character of the surrounding region and partly to its convenient position for trade. The locality is now a complete solitude. The fragmentary remains of the massive temple of Cybele still bear witness to the wealth and architectural skill of the people who erected it. Two columns of this edifice, standing as late as 1812, measured seventy-six inches in diameter at a point thirty-five feet below the capital.

THE RIDER ON THE WHITE HORSE AND THE RIDER ON THE PALE HORSE (*p.* 375).

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."—*Revelation ch.* vi. *v.* 2.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him."—*Revelation ch.* vi. *v.* 8.

THE REVELATION, or "The Unveiling," was written by St. John, the apostle of our Lord, in the island of Patmos, where he dwelt in exile, and the date of the writing is conjectured to have been about sixty-three years after the death of our Saviour. In the second vision which St. John records he beheld God, seated on the throne in heaven, and the Redeemer being given a seven-sealed book or roll. It was upon the first seal being opened that the apostle saw a White Horse with its Rider, crowned and equipped for battle. The Spirit of Knowledge was typified. In the picture a star, symbolical of enlightenment, is on the rider's brow, and beneath his horse's hoofs the clouds of ignorance are trampled, while from the bow of the

conqueror an arrow has just sped on its unerring mission. Around him are those who attend on the majesty of the advancing power, and following, as if hovering over the slain, is an eagle on broad wing. The opening of the second seal disclosed a Rider on a Red Horse, symbolical of War. The opening of the third seal exhibited a Rider on a Black Horse, emblematical of Famine; and then, when the fourth seal was broken, the Rider on a Pale Horse appeared, crowned like a king, the awful spectacle of the spirit of Death and Hell. He bends over with his scythe as it sweeps amongst his victims. Though the flames and dogs of Hell are following hard behind him, he cannot go faster. His path is one of ruin, and on all sides are the evidences of destruction.

THE OPENING OF THE SIXTH SEAL (*p.* 377).

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood"—*Revelation ch.* vi. *v.* 12.

UPON the sixth seal being opened, the apostle beheld an appalling earthquake, with a spectacle of universal commotion and terror. The sun became black and the moon became as blood; and every mountain and island was moved out of its place. After this terrible vision there was a pause in the course of the avenging angels, and the children of Israel, numbering 144,000 servants of God, were seated, and a numberless multitude of the redeemed of all nations were seen worshipping God.

THE LAST JUDGMENT (*p.* 379).

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—*Revelation ch.* xx. *v.* 12.

IN the last and general resurrection, which the artist endeavours here to depict, all the dead, small and great, are summoned into the presence of God, to be judged according to their works.

"AND THE SEA GAVE UP THE DEAD WHICH WERE IN IT" (*p.* 381).

Revelation ch. xx. *v.* 13.

THE time has come when there shall be no more sea; the ocean recedes, leaving the rocks bare. Those who have slept in the depths of the waters since the creation of man are called from their slumber. The central figures in the picture are those of a husband with his wife and child. He himself has caught the sound of the trumpet, and his eye is fixed on the brightening heavens where the Deliverer shall appear; but those who cling to him are as yet but half-awakened. Other risen figures are seen—among them, to the right, a man who is kneeling, with one hand raised in the air and the other covering his eyes, as if possessed with terror of what his possible doom may be.

THE PLAINS OF HEAVEN (*p.* 383.)

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—*Revelation ch.* xxi. *v.* 1.

THE artist has here endeavoured to picture the supposed home of the spirits of the just, in that future state of beatitude known as heaven, the dwelling place of God and of His angels, where peace and supreme felicity reign, without possibility of interruption.

Sir Edward Burne-Jones, Bart.

By the kind permission of Alexander Henderson, Esq., and Mr. Frederick Hollyer. Exhibited at the Grosvenor Gallery, 1877.

THE CREATION OF LIGHT AND THE CREATION OF MAN.

"And the earth was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night."—*Gen. ch.* i. *vv.* 2–5.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—*Gen. ch.* i. *vv.* 26, 27.

G. F. Watts, R.A., presented by the Artist to the National Gallery of British Art.

By the kind permission of the Artist and of Mr. Frederick Hollyer.

EVE TEMPTED.

"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."—*Gen ch.* iii. *vv.* 1–4.

G. F. Watts, R.A., presented by the Artist to the National Gallery of British Art.

By the kind permission of the Artist and of Mr. Frederick Hollyer.

EVE REPENTANT.

"And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."—*Gen. ch.* iii. *v.* 13.

John Martin.

THE VOICE OF THE LORD GOD.

"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?"—*Gen. ch.* iii. *vv.* 8, 9.

Arthur T. Nowell.

By the kind permission of Mr. Franz Hanfstaengl, the proprietor of the Copyright. Exhibited in the New Gallery, 1897.

THE EXPULSION FROM EDEN.

"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—*Gen. ch.* iii. *vv.* 22–24.

Camille Félix Bellanger.

By the kind permission of the Authorities of the Luxembourg Gallery, Paris. Painted in 1875.

ABEL.

"And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock . . . And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. . . . And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."—*Gen. ch.* iv. *vv.* 2–5 and 8.

W. A. Bouguereau.

By the kind permission of the Autotype Company, 74, New Oxford Street, London.
From a Photo by Braun, Clément and Co., Paris.

THE FIRST DEATH.

"And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."—*Gen. ch.* iv. *vv.* 9–12.

Fernand Cormon.

By the kind permission of the Authorities of the Luxembourg Gallery, Paris.

CAIN.

"And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. . . . And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden."—*Gen. ch.* iv. *vv.* 13, 14 and 16.

William Etty, R.A.

By the kind permission of His Grace the Duke of Sutherland.

THE WORLD BEFORE THE FLOOD.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; . . . And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—*Gen. ch.* vi. *vv.* 1, 2, 4 and 5.

W. Bell Scott, R.H.A. *In the National Gallery of British Art.*

THE EVE OF THE DELUGE.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; . . . Make thee an ark of gopher wood; . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, . . . But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."—*Gen. ch.* vi. *vv.* 13, 14, 17 and 18.

J. M. W. Turner, R.A. *In the National Gallery, London. Exhibited at the Royal Academy,* 1813

THE DELUGE.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. . . . In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing . . . and . . . every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. . . . And the flood was forty days upon the earth; . . . And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. . . . And every living substance was destroyed . . . both man, and cattle, and the creeping things, and the fowl of the heaven; . . . and Noah only remained alive, and they that were with him in the ark."—*Gen. ch.* vii. *vv.* 11, 13–15, 17, 18 and 23.

G. F. Watts, R.A. *By the kind permission of C. J. Galloway, Esq.*
Painted 1877.

THE DOVE THAT RETURNED NOT AGAIN.

"And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."—*Gen. ch.* viii. *v.* 12.

Daniel Maclise, R.A.

By the kind permission of the Corporation of Leeds.
Exhibited at the Royal Academy, 1847.

NOAH'S SACRIFICE.

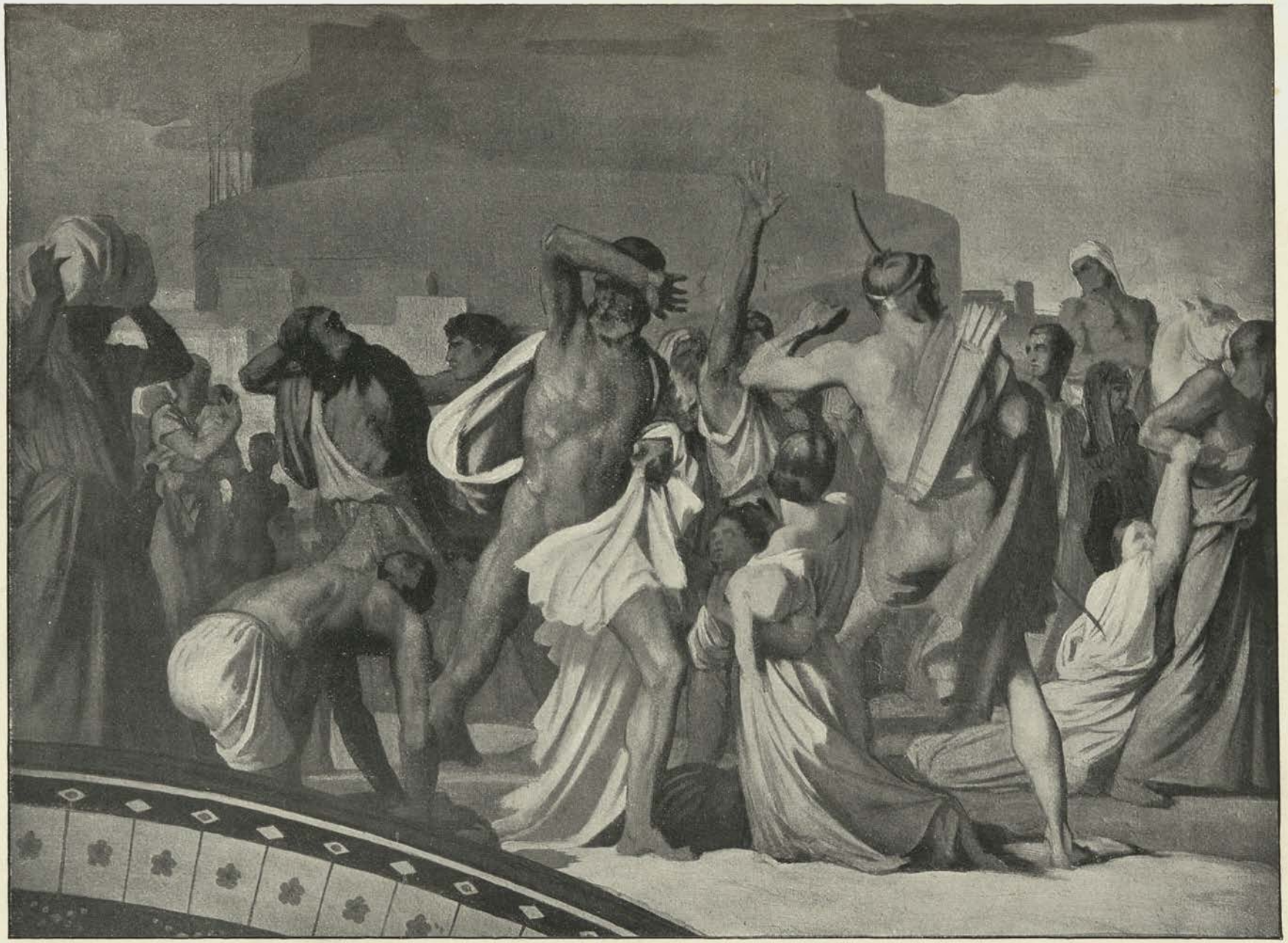
"And in the second month, on the seven and twentieth day of the month, was the earth dried. . . . And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; . . . While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—*Gen. ch.* viii. *vv.* 14, 18–22.

Sir J. Noel Paton, R.S.A.

By the kind permission of Charles Moody, Esq.

NIMROD.

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD."—*Gen. ch.* x. *vv.* 8, 9.



Jean Hippolyte Flandrin. *In the Museum at Lille. Painted* 1861.

THE TOWER OF BABEL.

"And the whole earth was of one language, and of one speech. . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel."—*Gen. ch.* xi. *vv.* 1, 4–9.

P. H. Calderon, R.A.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1890.

HAGAR.

"And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai."—*Gen. ch.* xvi. *vv.* 7, 8.

Edward Armitage, R.A.

By the kind permission of Mrs. Armitage.

THE CITIES OF THE PLAIN.

"And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."—*Gen. ch.* xix. *vv.* 27, 28.

J. M. W. Turner, R.A. *In the National Gallery, London. Painted* 1805.

THE DESTRUCTION OF SODOM.

"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt."—*Gen. ch.* xix. *vv.* 24–26.

George Hitchcock.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1896.

HAGAR AND ISHMAEL.

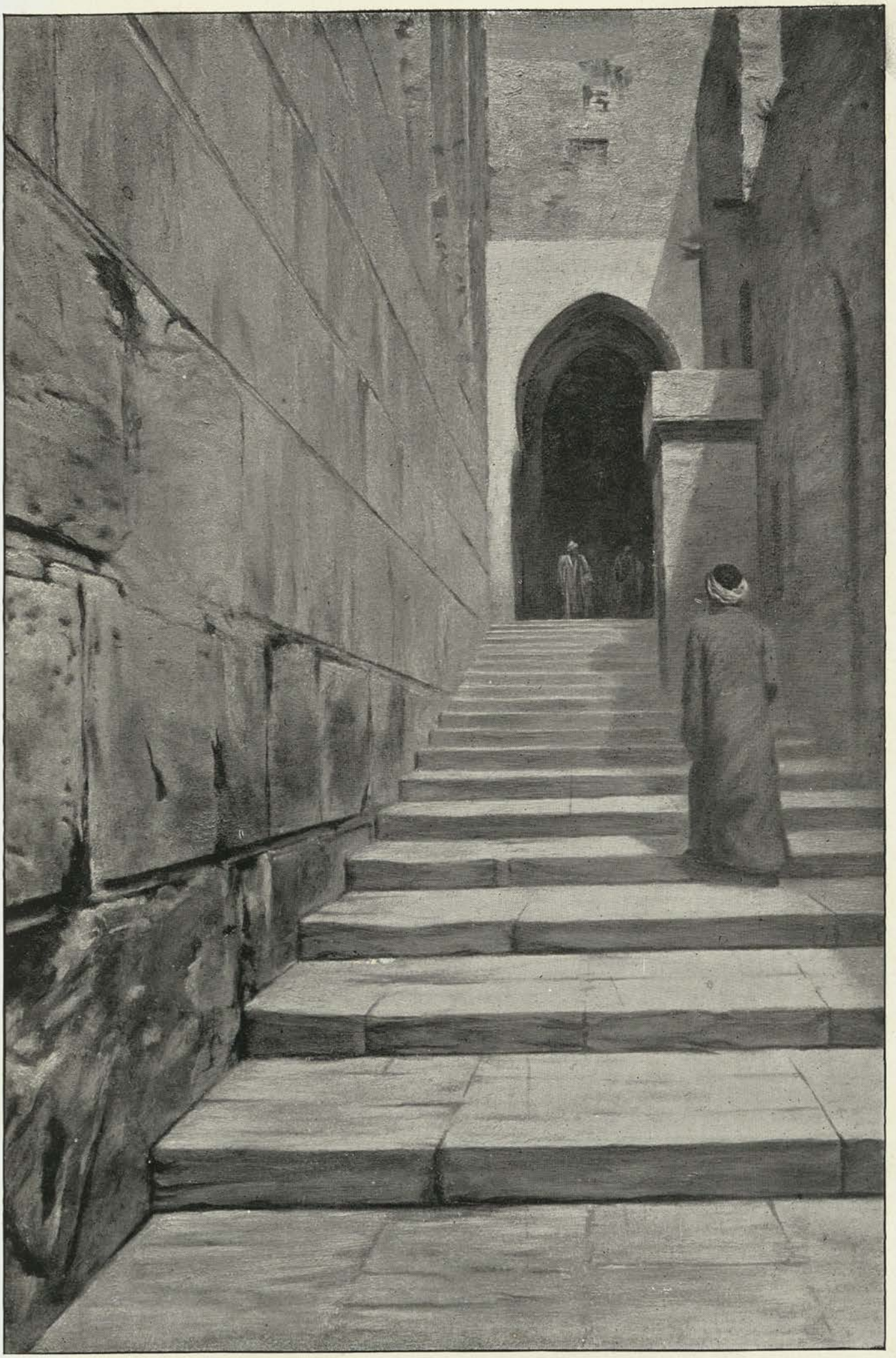
"And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son. . . . And the thing was very grievous in Abraham's sight because of his son. . . . And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba."—*Gen. ch.* xxi. *vv.* 9–11, 14.

Frank Dillon, R.I.

By the kind permission of the Artist.

HAGAR.

"And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept."—*Gen. ch.* xxi. *vv.* 15, 16.



Herbert Schmalz. *By the kind permission of the Artist.*

THE CAVE OF MACHPELAH.

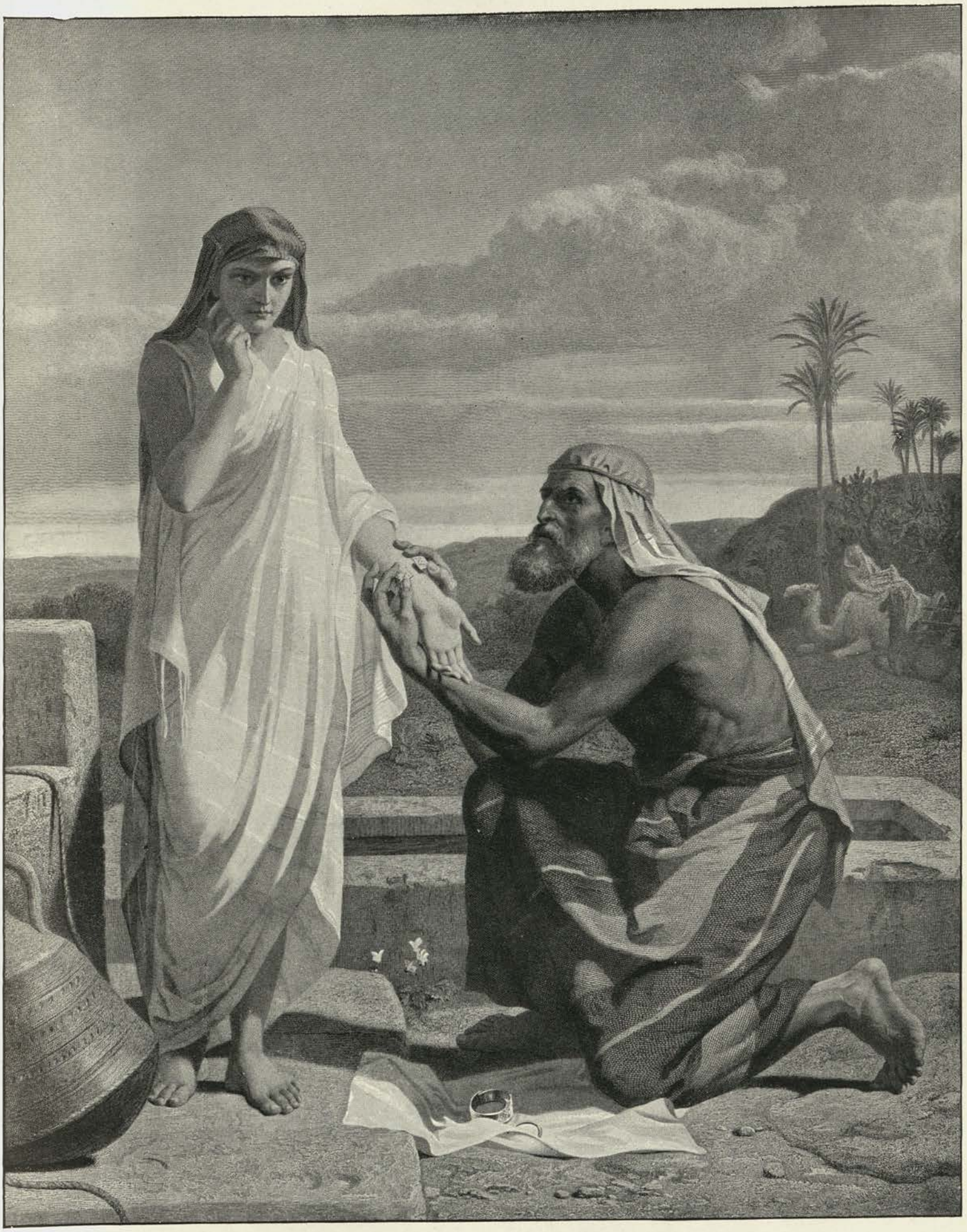
"And Abraham stood up . . . and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. . . . And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure Unto Abraham for a possession in the presence of the children of Heth."—*Gen. ch.* xxiii. *vv.* 3, 4, 17, 18

F. Goodall, R.A.

By the kind permission of F. A. Bevan, Esq.

REBEKAH AT THE WELL.

"And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. . . . And it came to pass . . . that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon." —*Gen. ch.* xxiv. *vv.* 11, 15, 16.



F. Goodall, R.A.

By the kind permission of the Council of the Art Union of London, 112, Strand. Exhibited at the Royal Academy, 1867.

REBEKAH AND ELIEZER.

"And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. . . . And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not."—*Gen. ch.* xxiv. *vv.* 17, 18, 20, 21.

F. Goodall, R.A.

By the kind permission of the Artist.

RACHEL AND HER FLOCK.

"And while he yet spake with them, Rachel came with her father's sheep: for she kept them."—*Gen. ch.* xxix. *v.* 9.

William Dyce, R.A.

By the kind permission of H. S. Leon, Esq. Exhibited at the Royal Academy, 1850.

JACOB AND RACHEL.

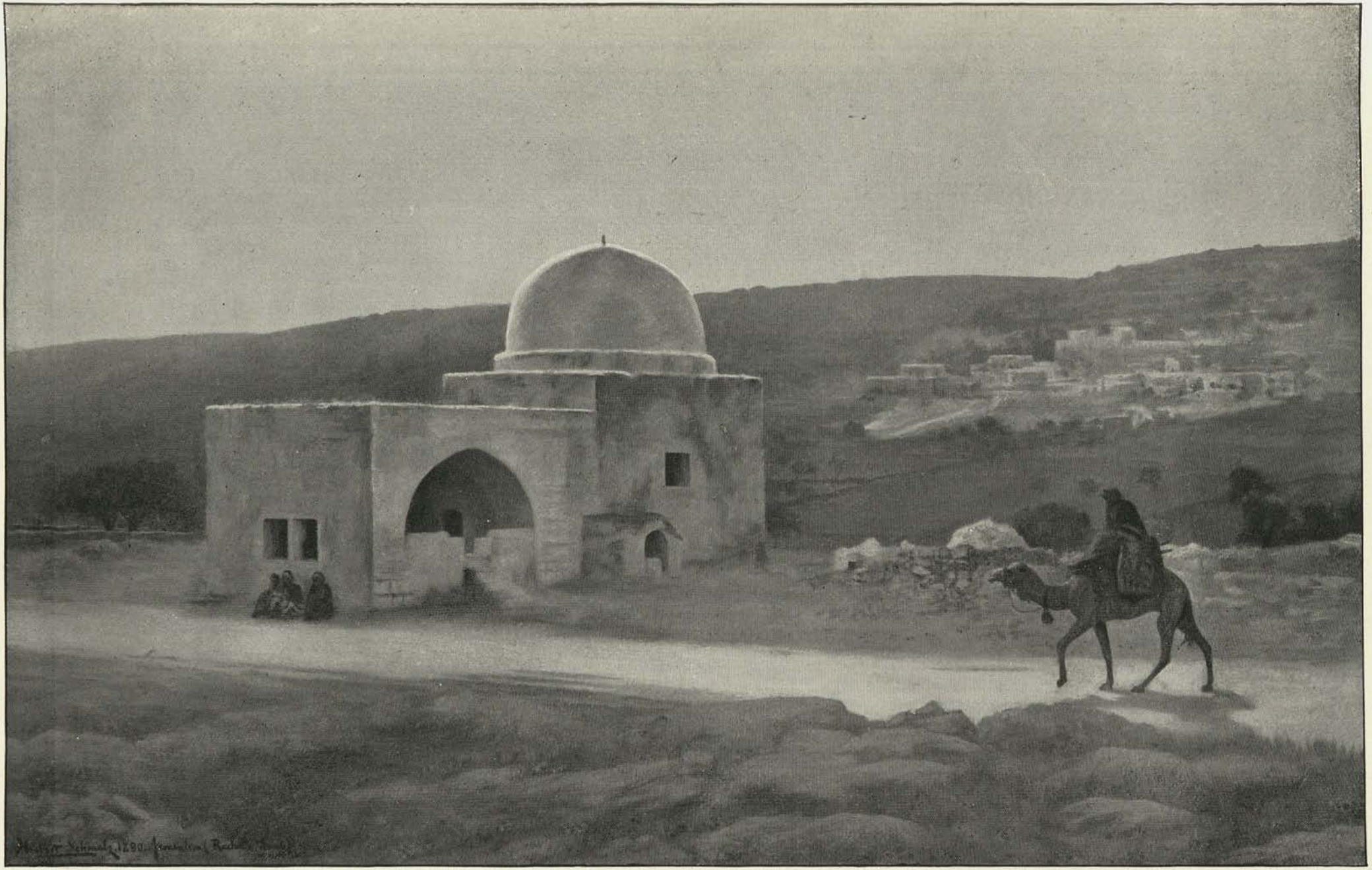
"And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban. . . . And Jacob kissed Rachel, and lifted up his voice, and wept."—*Gen. ch.* xxix. *vv.* 10, 11.

F. Goodall, R.A.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1895.

LABAN'S PASTURE: JACOB SERVING FOR RACHEL.

"And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."—*Gen. ch.* xxix. *v.* 20.



Herbert Schmalz.

By the kind permission of the Artist.

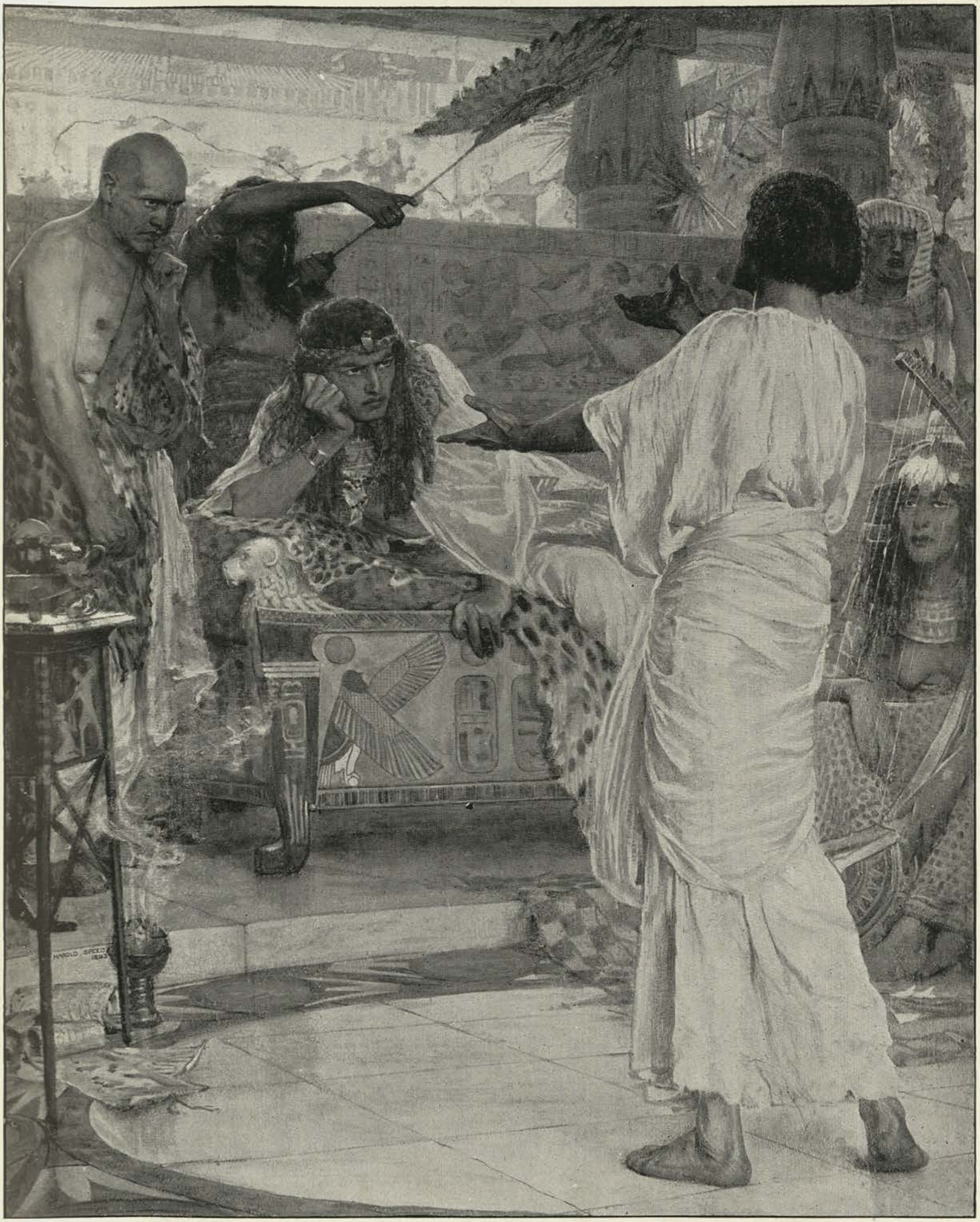
RACHEL'S TOMB.

"And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."—*Gen. ch.* xxxv. *vv.* 19, 20.

Ford Madox Brown. *By the kind permission of William Coltart, Esq.*

THE COAT OF MANY COLOURS.

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat."—*Gen. ch.* xxxvii. *vv.* 31–33.



Harold Speed.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1894.

JOSEPH INTERPRETING PHARAOH'S DREAM.

"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace."—*Gen. ch.* xli. *vv.* 14–16.

Sir E. J. Poynter, P.R.A.

By the kind permission of William Coltart, Esq.

JOSEPH INTRODUCING JACOB TO PHARAOH.

"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation."—*Gen. ch.* xlvi. *vv.* 2, 3.

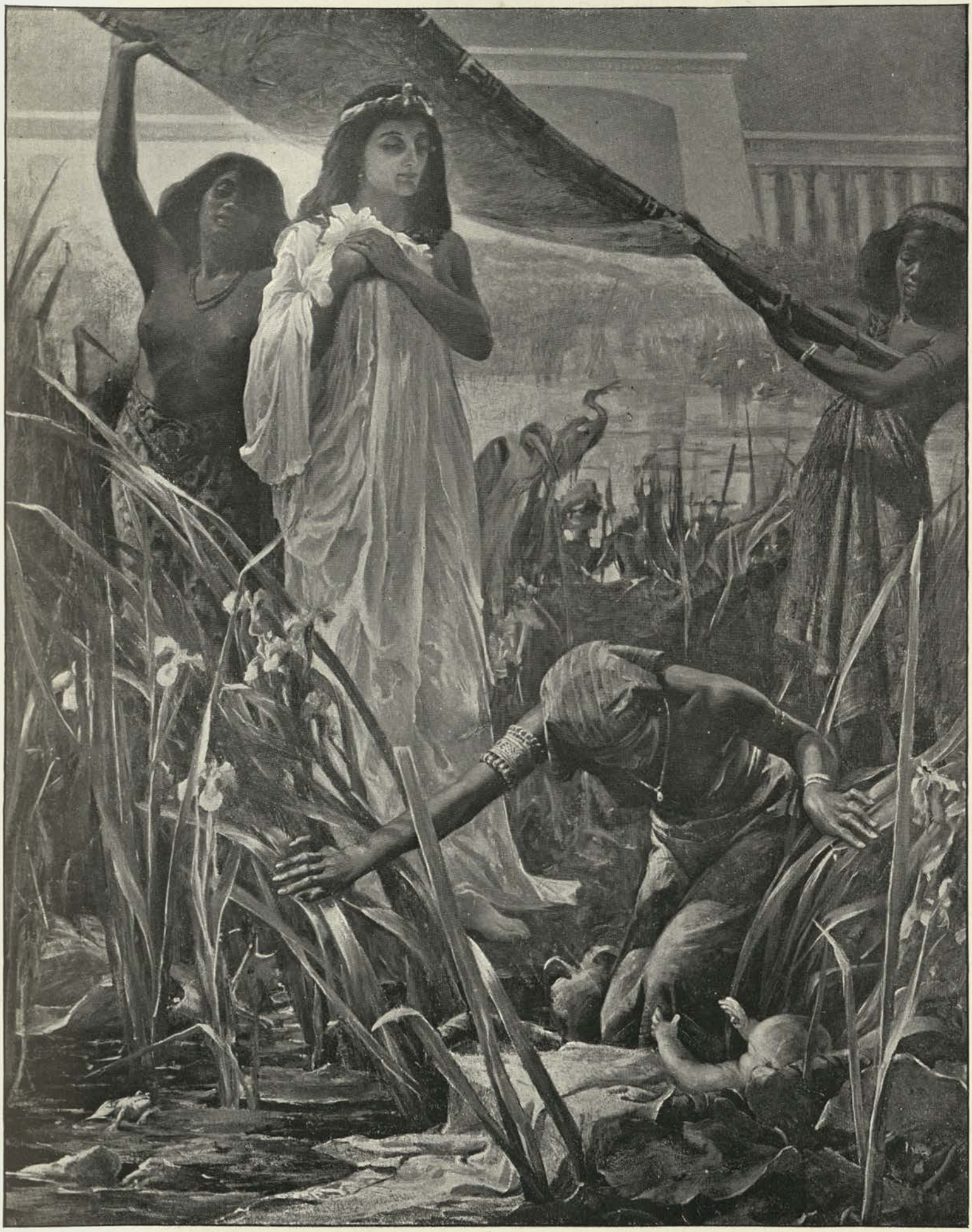
"And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. . . . And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."—*Gen. ch.* xlvii. *vv.* 5 and 7.

Eugène Thirion.

By the kind permission of the Authorities of the Luxembourg Gallery, Paris. Painted 1885.

MOSES COMMITTED TO THE NILE.

"And when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink."—*Ex. ch.* ii. *vv.* 2, 3.

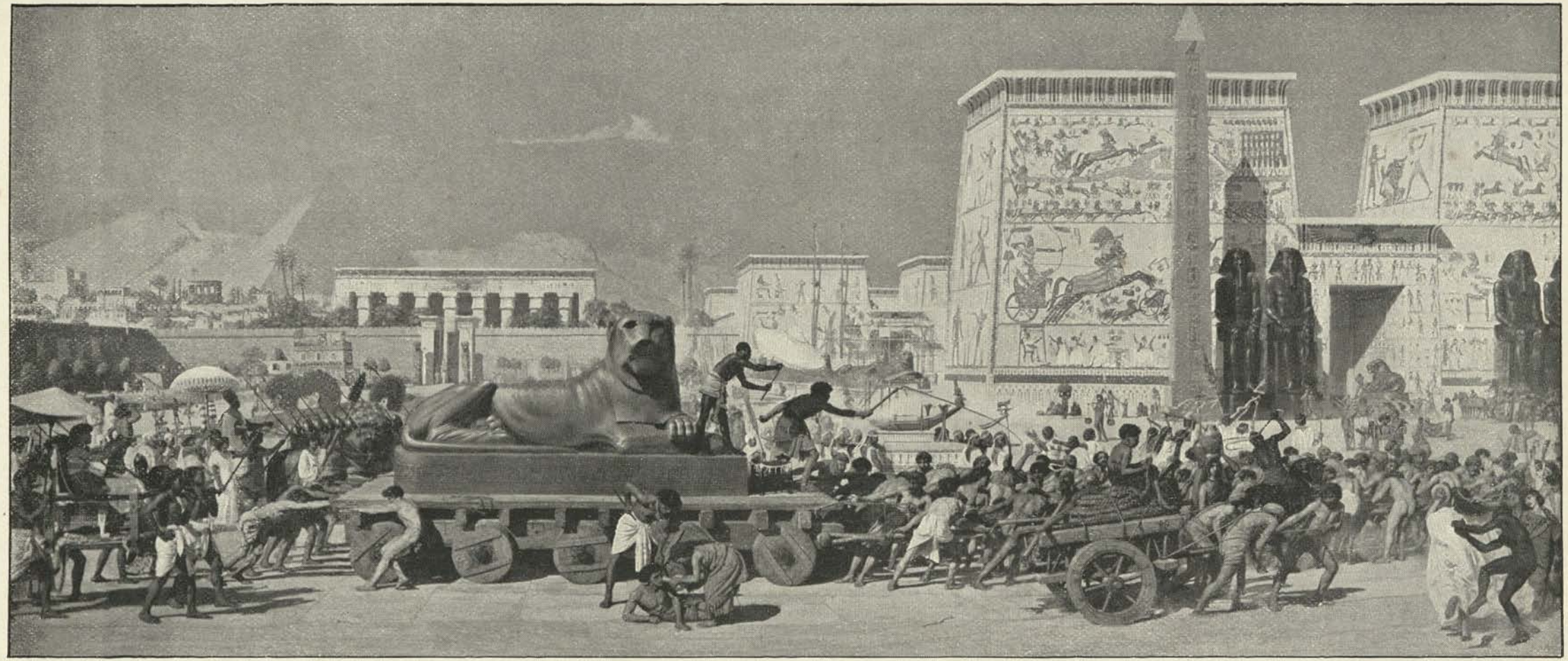


J. Y. Hunter.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1896.

THE FINDING OF MOSES.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children."—*Ex. ch.* ii. *vv.* 5, 6.



Sir E. J. Poynter, P.R.A.

Exhibited at the Royal Academy, 1867. By the kind permission of the Autotype Company.

ISRAEL IN EGYPT.

"They did set over them taskmasters to afflict them with their burdens. . . . And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour."—*Ex. ch.* i. *vv.* 11 and 14.

John Martin.

MOSES AND THE BURNING BUSH.

"And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."—*Ex. ch.* iii. *vv.* 2–4.

Ernest Normand.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1889.

THE DEATH OF PHARAOH'S FIRSTBORN.

"And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die."—*Ex. ch.* xi. *vv.* 4, 5.

"And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle."—*Ex. ch.* xii. *v.* 29.

Arthur Hacker, A.R.A.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1897.

"AND THERE WAS A GREAT CRY IN EGYPT."

"And there was a great cry in Egypt; for there was not a house where there was not one dead."—*Ex. ch.* xii. *v.* 30.

Albert Goodwin, R.W.S.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1889.

THE PASSAGE OF THE RED SEA.

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians."—*Ex. ch.* xiv. *vv.* 22–24.

Francis Danby, A.R.A.

By the kind permission of His Grace the Duke of Sutherland.
Exhibited at the Royal Academy, 1825.

PHARAOH'S HOST OVERWHELMED IN THE RED SEA.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared . . . and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them."—*Ex. ch.* xiv. *vv.* 27, 28.

William Gale.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1881.

THE SONG OF MIRIAM.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—*Ex. ch.* xv. *v.* 20.

Sir J. E. Millais, Bart, P.R.A.

By the kind permission of the Corporation of Manchester.
Exhibited at the Royal Academy, 1871.

VICTORY, O LORD!

"So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."—*Ex. ch.* xvii. *vv.* 10–12.

Elijah Walton.

By the kind permission of Lewis Fry, Esq., M.P.

SINAI. ZABEL MÛSA.

"And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death."—*Ex. ch.* xix. *vv.* 11, 12.

J. R. Herbert, R.A.

Fresco in Westminster Palace. By the kind permission of the Lord Chamberlain.

MOSES' DESCENT FROM SINAI.

"And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."—*Ex. ch.* xxiv. *v.* 12.

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—*Ex. ch.* xxxi. *v.* 18.

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand."—*Ex. ch.* xxxii. *v.* 15.

Frederick Goodall, R.A.

By the kind permission of Lawrence J. Baker, Esq., and of the Artist. Exhibited at the Royal Academy, 1868.

MATER PURISSIMA.

"And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, or a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her. . . . And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons."—*Lev. ch.* xii. *vv.* 6–8.

W. Holman Hunt.

By the kind permission of Sir Cuthbert Quilter, M.P., and of Messrs. Henry Graves and Co. Exhibited at the Royal Academy, 1856.

THE SCAPEGOAT.

"And the goat shall bear upon him all their iniquities unto a land not inhabited."—*Lev. ch.* xvi. *v.* 22.

John Martin

JOSHUA COMMANDING THE SUN TO STAND STILL.

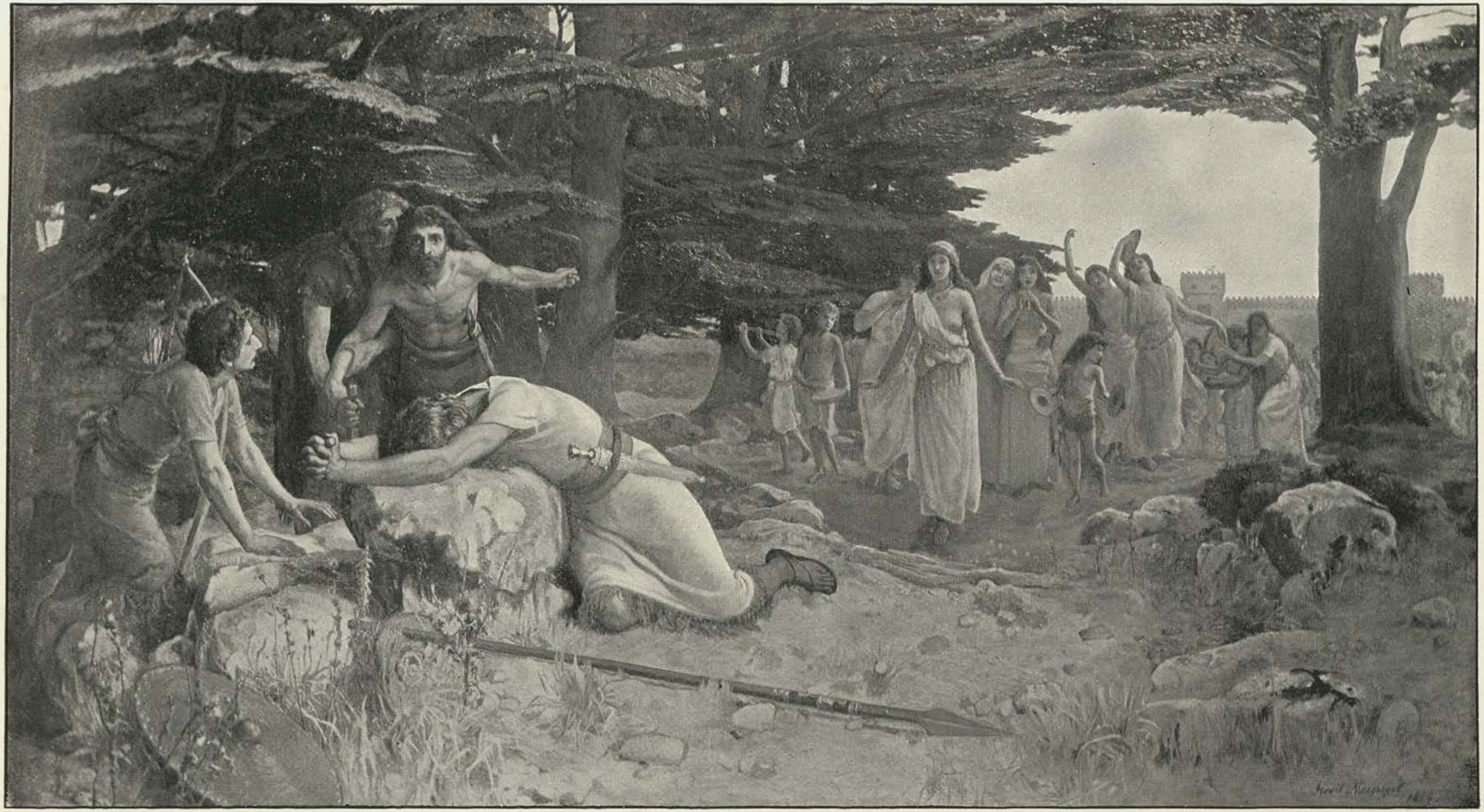
"Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."—*Joshua ch.* x. *vv.* 12, 13.

T. M. Rooke, A.R.W.S.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1882.

JEPHTHAH'S VICTORY.

"So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel."—*Judges ch.* xi. *vv.* 32, 33.



Jessie Macgregor.

By the kind permission of the Corporation of Liverpool.
Exhibited at the Royal Academy, 1889.

JEPHTHAH'S DAUGHTER.

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter."—*Judges ch.* xi. *v.* 34.

Sir J. E. Millais, Bart., P.R.A.

By the kind permission of Lord Armstrong, C.B.
Exhibited at the Royal Academy, 1867.

JEPHTHAH.

"And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon."—*Judges ch.* xi. *vv.* 35, 36.

T. M. Rooke, A.R.W.S.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1882.

JEPHTHAH: THE DAYS OF MOURNING.

"And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains."—*Judges ch.* xi. *vv.* 37, 38.

T. M. Rooke, A.R.W.S. *By the kind permission of the Artist. Exhibited at the Royal Academy,* 1872.

JEPHTHAH: THE VOW'S FULFILMENT.

"And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. . . . And it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year."—*Judges ch.* xi. *vv.* 39, 40.

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Léon Bonnat. *Exhibited at the Paris Salon,* 1891.

THE YOUTH OF SAMSON.

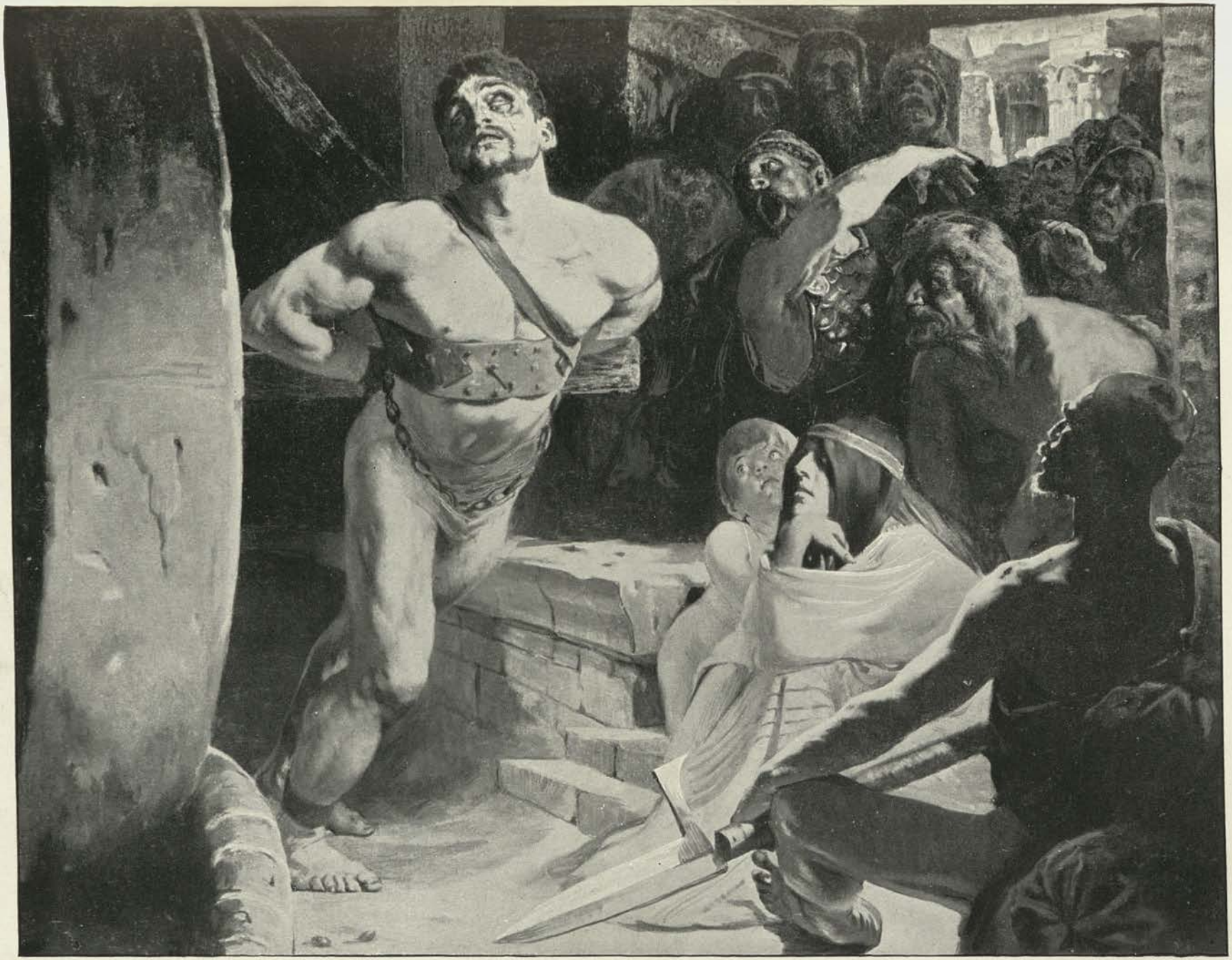
"Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."—*Judges ch.* xiv. *vv.* 5, 6.

S. J. Solomon, A.R.A.

By the kind permission of the Corporation of Liverpool and of the Artist. Exhibited at the Royal Academy, 1887.

SAMSON.

"And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson."—*Judges ch.* xvi. *vv.* 18–20.



M. Mitrecey.

SAMSON GRINDING AT THE MILL.

"But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."—*Judges ch.* xvi. *v.* 21.

P. H. Calderon, R.A.

By the kind permission of the Corporation of Liverpool.
Exhibited at the Royal Academy, 1886.

RUTH AND NAOMI.

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—*Ruth ch.* i. *v.* 16.

T. M. Rooke, A.R.W.S. *In the National Gallery of British Art. Exhibited at the Royal Academy, 1877.*

RUTH AND BOAZ.

"And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz."—*Ruth ch.* ii. *vv.* 2, 3.

T. M. Rooke, A.R.W.S.

In the National Gallery of British Art. Exhibited at the Royal Academy, 1877.

RUTH.

"And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."—*Ruth ch.* iv. *vv.* 16, 17

F. W. W. Topham.

By the kind permission of Edwin Lawrence, Esq., M.P.
Exhibited at the Royal Academy, 1889.

THE DEDICATION OF SAMUEL.

"And when she had weaned him, she took him up with her . . . and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli."—1 *Samuel ch.* i. *vv.* 24, 25.

M. Lefebvre-Lourdet.

By the kind permission of the Artist. Exhibited at the Paris Salon, 1886.

DAVID CALMING THE FURY OF SAUL.

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."—1 *Samuel ch.* xvi. *v.* 23.

Madame Bouguereau.

By the kind permission of the Artist. Exhibited at the Paris Salon, 1895.

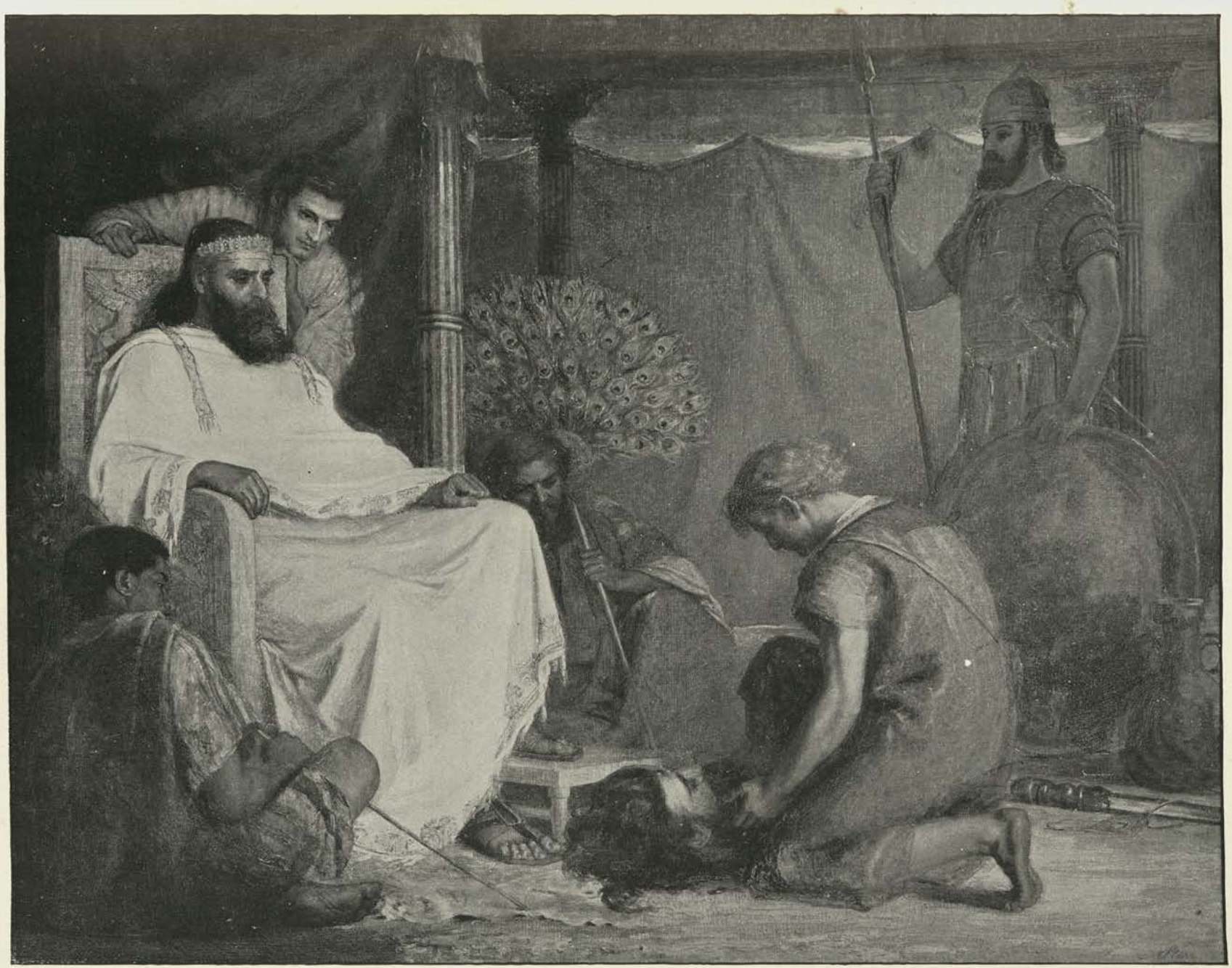
DAVID AS A SHEPHERD.

"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him."—1 *Samuel ch.* xvii. *vv.* 34, 35.

D. G. Rossetti. *By the kind permission of the Dean and Chapter of Llandaff Cathedral.*

DAVID COMBATING GOLIATH.

"And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. . . . And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied."—1. *Samuel, ch.* xvii. *vv.* 42, 44, 45.



Madame Louisa Starr Canziani.

By the kind permission of the Artist.

DAVID BROUGHT BEFORE SAUL.

"And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite." —1 *Samuel ch.* xvii. *vv.* 56–58.

T. M. Rooke, A.R.W.S.

By the kind permission of the Artist. Exhibited at the New Gallery, 1889.

THE TRIUMPH OF SAUL AND DAVID.

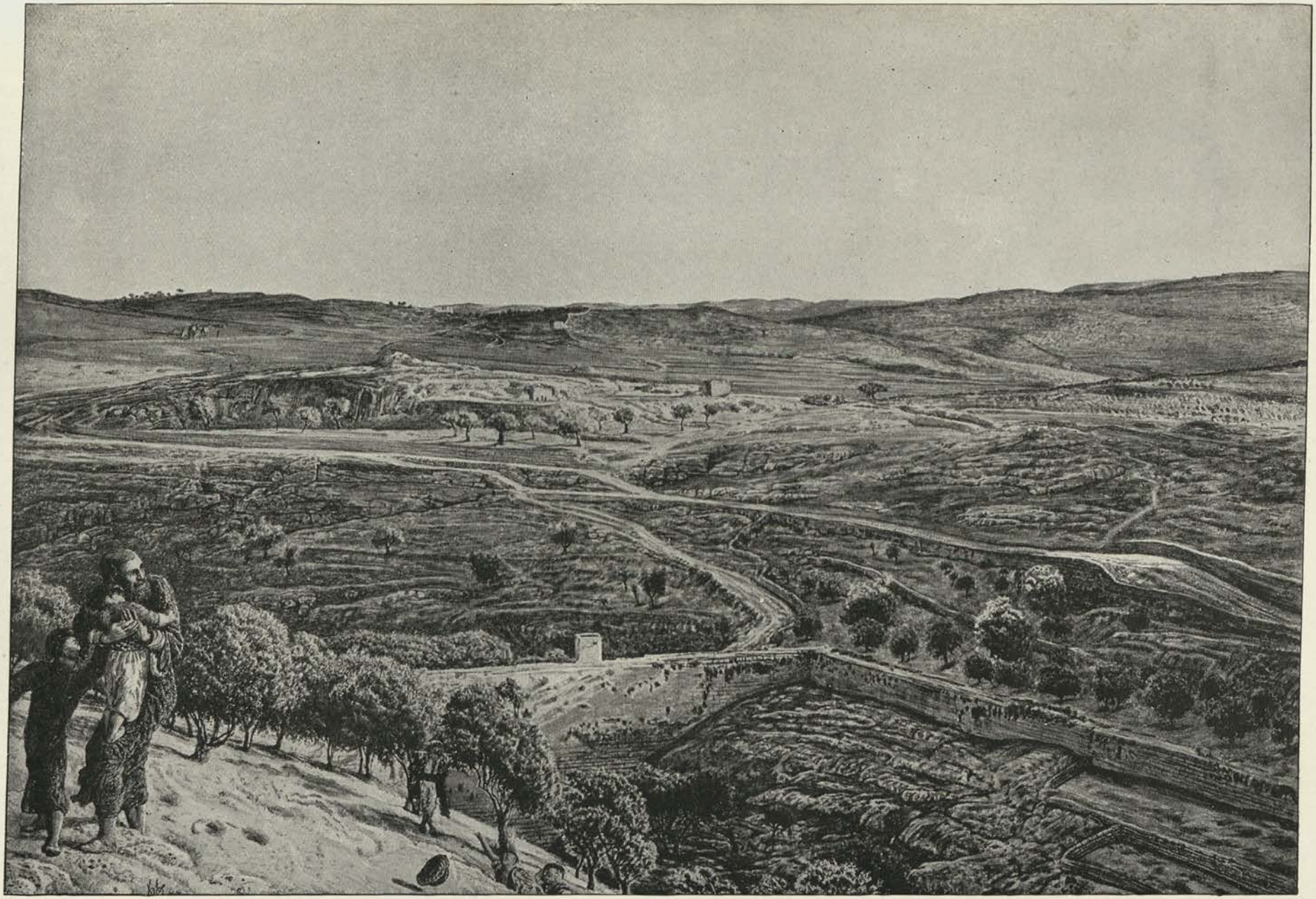
"And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick."—1 *Samuel ch.* xviii. *v.* 6.

D. G. Rossetti.

By the kind permission of the Dean and Chapter of Llandaff Cathedral.

DAVID AS KING.

"And the men of Judah came, and there they anointed David king over the house of Judah."—*2 Samuel ch.* ii *v.* 4.



W. Holman Hunt.

By the kind permission of Abraham Haworth, Esq.

THE PLAIN OF REPHAIM FROM ZION.

"And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines."—2 *Samuel ch.* v. *vv.* 22–24.

Lord Leighton, P.R.A. *Exhibited at the Royal Academy,* 1893.

RIZPAH.

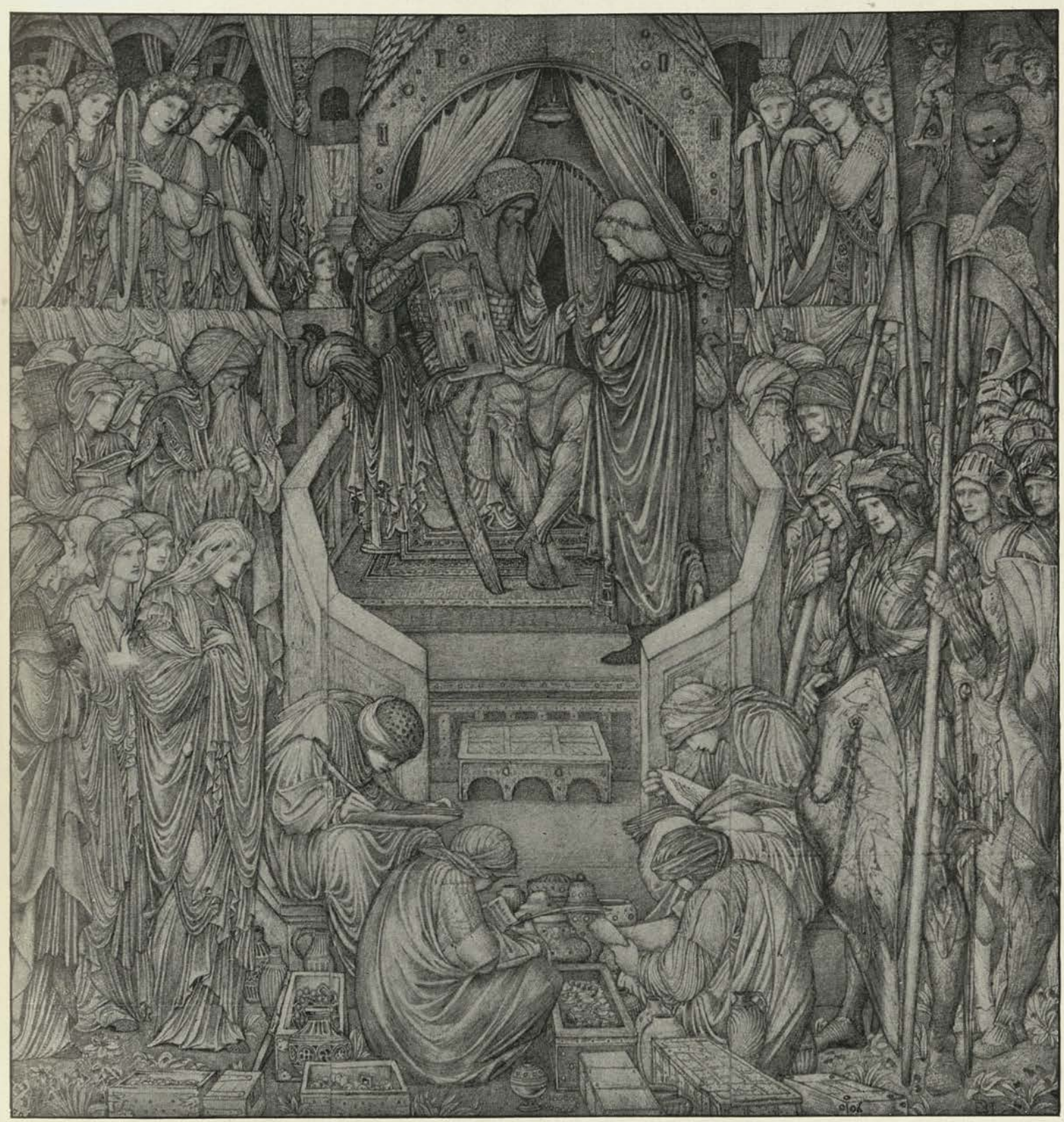
"But the king took the two sons of Rizpah . . . whom she bare unto Saul . . . and the five sons of Michal the daughter of Saul . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest . . . And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night."—2 *Samuel ch.* xxi. *vv.* 8–10.

William Etty, R.A.

In the National Gallery of Scotland. Exhibited at the Royal Academy, 1829.

BENAIAH.

"And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lionlike men of Moab."—2 *Samuel ch.* xxiii. *v.* 20.



Sir Edward Burne-Jones, Bart.

By the kind permission of the Artist and of Mr. Frederick Hollyer.

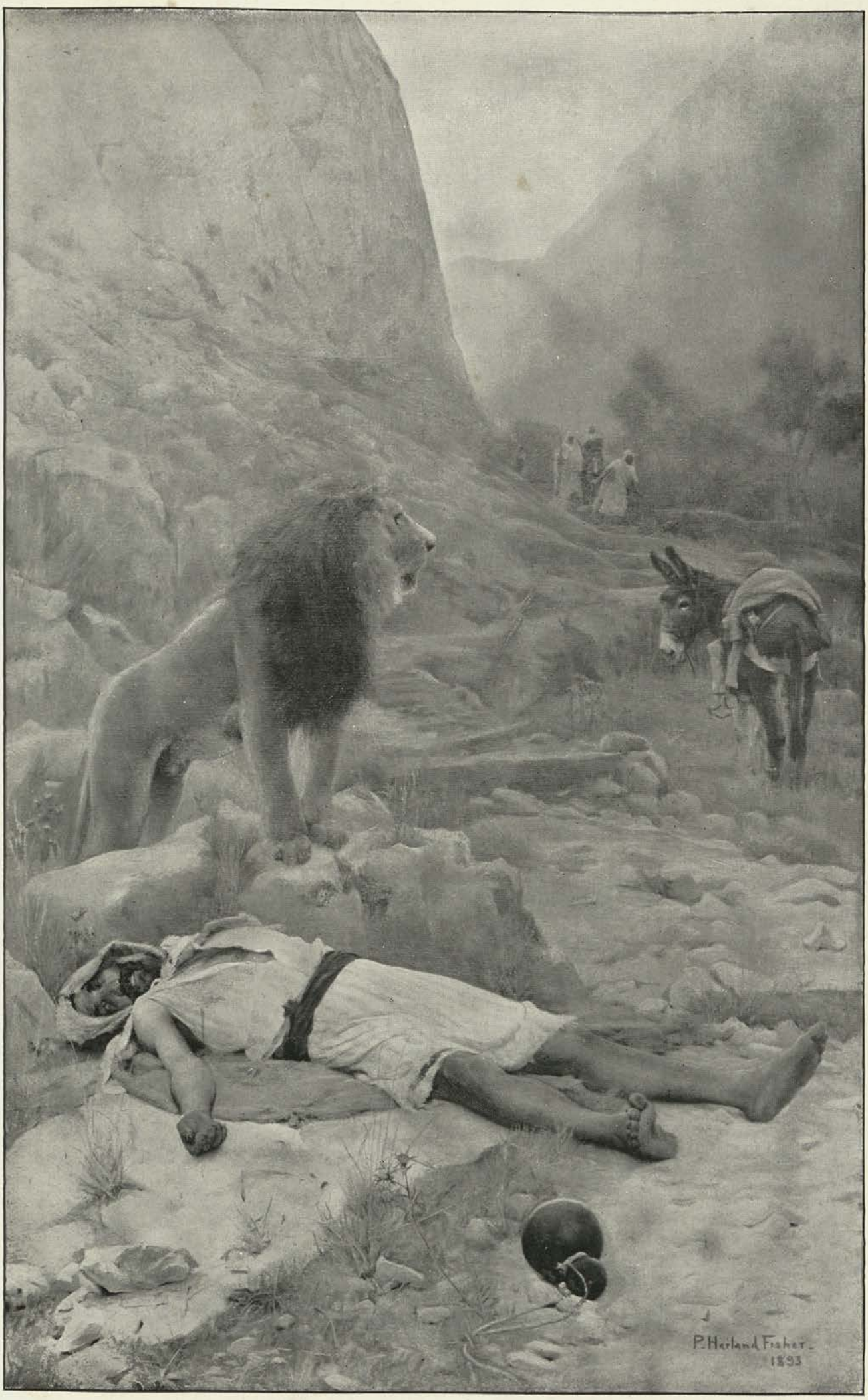
DAVID GIVING INSTRUCTIONS TO SOLOMON FOR THE BUILDING OF THE TEMPLE.

"And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries . . . Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel."—1 *Chronicles ch.* xxii. *vv.* 5, 6.

William Dyce, R.A. *In the National Gallery of Scotland.*

THE JUDGMENT OF SOLOMON.

"And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the otner. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof."—1 *Kings ch.* iii. *vv.* 24–27.



P. Harland Fisher.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1893.

THE DISOBEDIENT PROPHET.

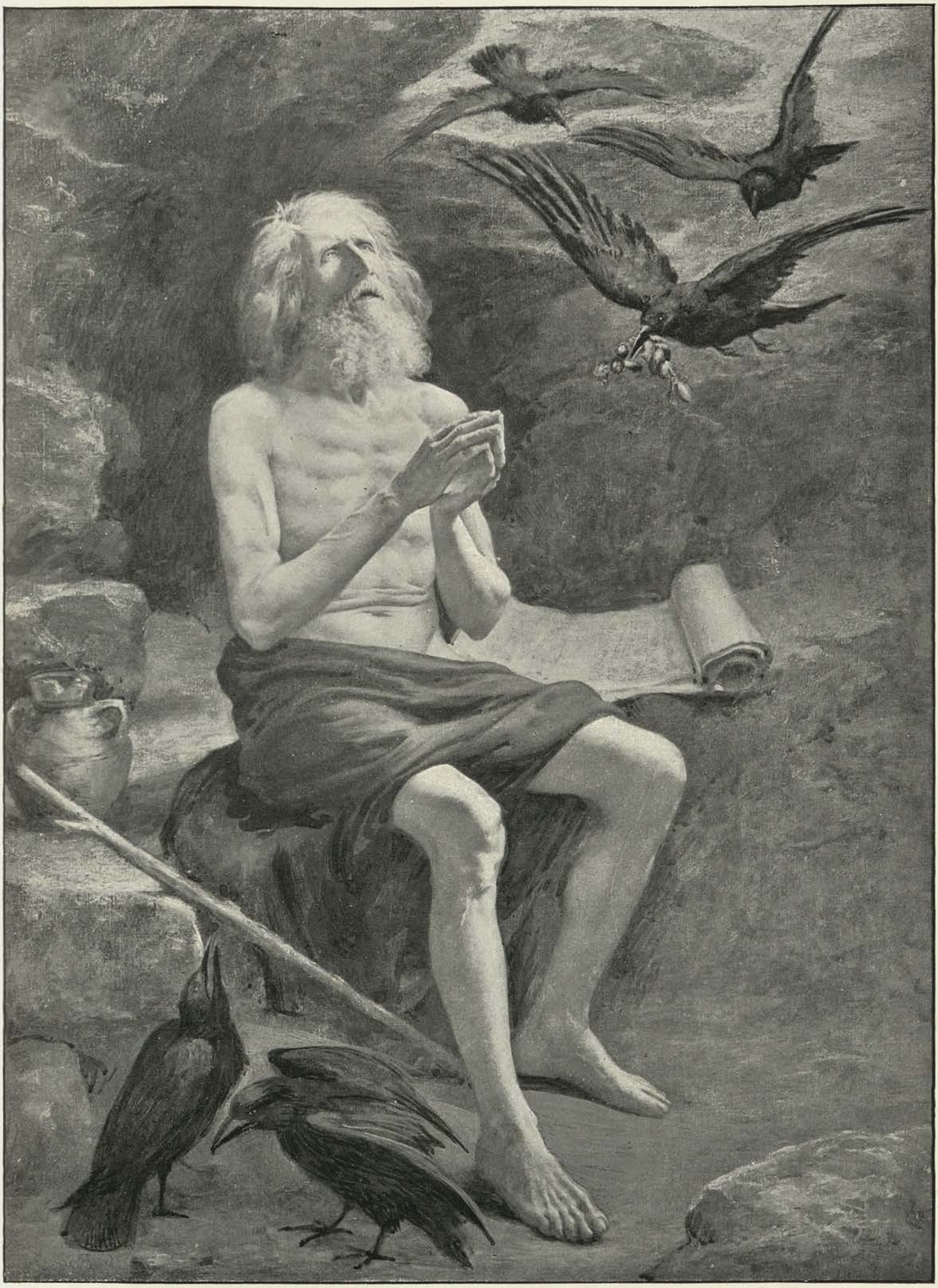
"And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt."—1 *Kings ch.* xiii. *vv.* 24, 25.

G. Grenville Manton.

In the Guildhall Art Gallery, London. Exhibited at the Royal Academy, 1888.

THE WIFE OF JEROBOAM AND THE BLIND PROPHET.

"At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me I should be king over this people . . . he shall tell thee what shall become of the child. And Jeroboam's wife did so. . . . But Ahijah could not see; for his eyes were set by reason of his age. . . . And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings."—1 *Kings ch.* xiv. *vv.* 1–4, 6.



G. Roussin. *Exhibited at the Salon, Paris,* 1893.

ELIJAH FED BY RAVENS.

"And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went . . . And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."—1 *Kings ch.* xvii. *vv.* 2–6.

Ford Madox Brown. *In the South Kensington Museum.*

ELIJAH RESTORING THE WIDOW'S SON.

"And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth."—1 *Kings ch.* xvii. *vv.* 22, 23.

Albert Moore.

By the kind permission of Charles Moody, Esq.

ELIJAH'S SACRIFICE.

"Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God: the LORD, he is the God."—1 *Kings ch.* xviii. *vv.* 38, 39.

Lord Leighton, P.R.A.

By the kind permission of the Corporation of Liverpool.
Exhibited at the Royal Academy, 1879.

ELIJAH IN THE WILDERNESS.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat."—1 *Kings ch.* xix. *vv.* 4, 5.

T. M. Rooke, A.R.W.S.

By the kind permission of Merton Russell Cotes, Esq., J.P.
Exhibited at the Royal Academy, 1879.

AHAB COVETING NABOTH'S VINEYARD.

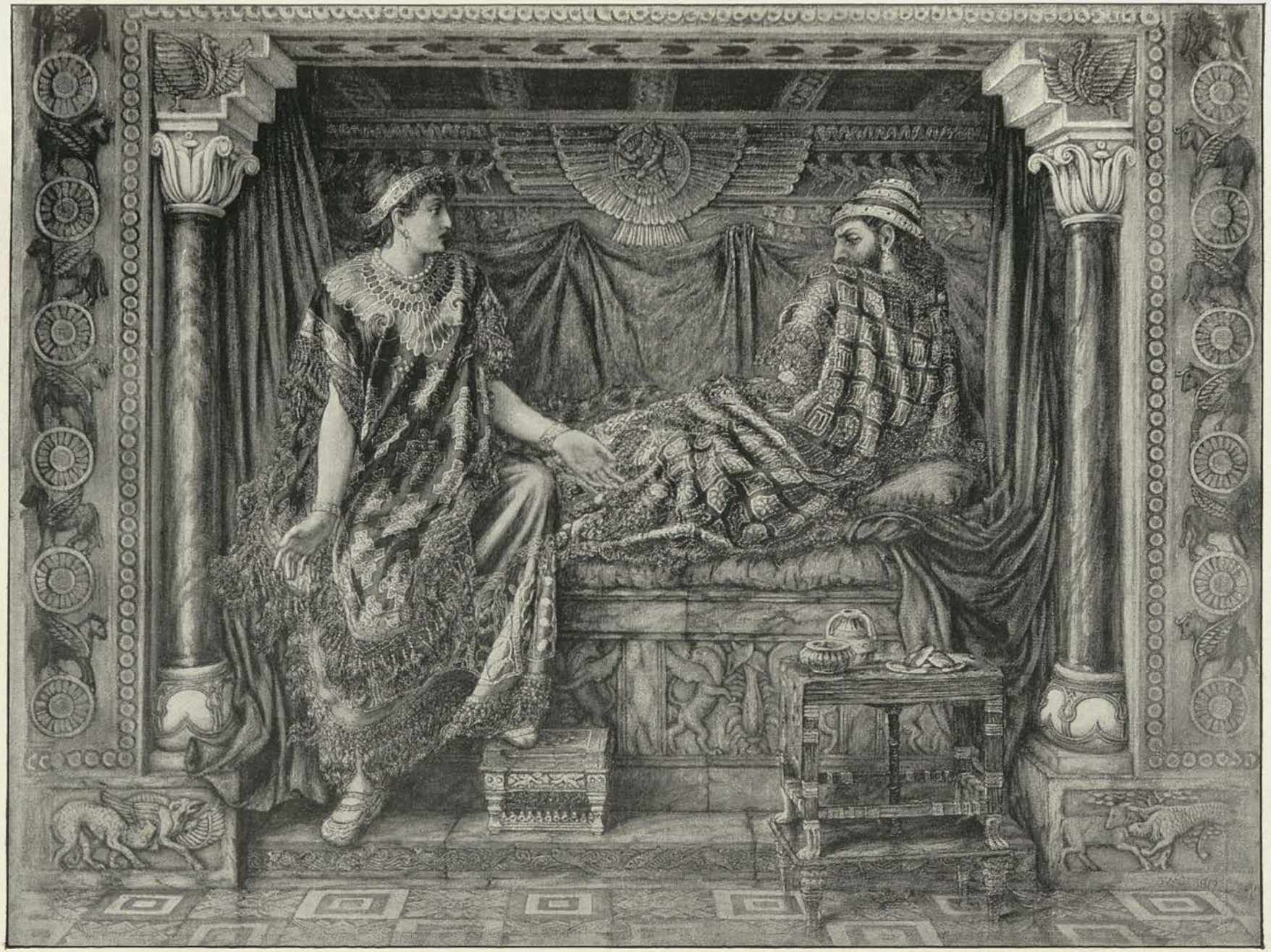
"And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria."—1 *Kings ch.* xxi. *v.* 1.

T. M. Rooke, A.R.W.S.

By the kind permission of Merton Russell Cotes, Esq., J.P.
Exhibited at the Royal Academy, 1879.

AHAB AND NABOTH.

"And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee."—1 *Kings ch.* xxi. *vv.* 2, 3.



T. M. Rooke, A.R.W.S.

By the kind permission of Merton Russell Cotes, Esq., J.P.
Exhibited at the Royal Academy, 1879.

AHAB AND JEZEBEL.

"And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?"—1 *Kings ch.* xxi. *vv.* 4, 5.

T. M. Rooke, A.R.W.S.

By the kind permission of Merton Russell Cotes, Esq., J.P.
Exhibited at the Royal Academy, 1879.

ELIJAH CONFRONTING AHAB.

"And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he has gone down to possess it. . . . And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD."—1 *Kings ch.* xxi. *vv.* 16–18, 20.

T. M. Rooke, A.R.W.S.

By the kind permission of Merton Russell Cotes, Esq., J.P.
Exhibited at the Royal Academy, 1879.

THE DEATH OF AHAB.

"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot."—1 *Kings ch.* xxii. *vv.* 34, 35.

Lord Leighton, P.R.A.

By the kind permission of Mrs. Williams. Exhibited at the Royal Academy, 1881.

ELISHA RAISING THE SON OF THE SHUNAMMITE.

"And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. . . . And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son."—*2 Kings ch.* iv. *vv.* 34 and 36.

F. W. W. Topham.

By the kind permission of Sir Robert Romer.
Exhibited at the Royal Academy, 1888.

NAAMAN'S WIFE.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—2 *Kings ch.* v. *vv.* 2, 3.

E. H. Corbould, R.I. *By the kind permission of Mrs. George H. Strutt.*

JEZEBEL'S QUESTION TO JEHU.

"And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?"—*2 Kings ch.* ix. *vv.* 30, 31.

T. M. Rooke, A.R.W.S.

By the kind permission of Merton Russell Cotes, Esq., J.P.
Exhibited at the Royal Academy, 1879.

THE DEATH OF JEZEBEL.

"And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot."—2 *Kings ch.* ix. *vv.* 32, 33.

Ernest Normand.

By the kind permission of the Committee of the Municipal Art Gallery, Oldham. Exhibited at the Royal Academy, 1890.

VASHTI DEPOSED.

"What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? . . . If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she."—*Esther ch.* i. *vv.* 15 and 19.

J. Schrader.

By the kind permission of the Berlin Photographic Company.
In the National Gallery, Berlin.

ESTHER AND AHASUERUS.

"So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."—*Esther ch.* ii. *vv.* 16, 17.

Ernest Normand.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1892.

MORDECAI REFUSING TO DO REVERENCE TO HAMAN.

"After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence." —*Esther ch.* iii. *vv.* 1, 2.

Ernest Normand.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1888.

ESTHER DENOUNCING HAMAN.

"Then Esther the queen answered and said, If I have found favour in thy sight, O king . . . let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. . . . Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen."—*Esther ch.* vii. *vv* 3–6.

Edward Armitage, R.A.

By the kind permission of Mrs. Armitage. Exhibited at the Royal Academy, 1865.

ESTHER'S BANQUET.

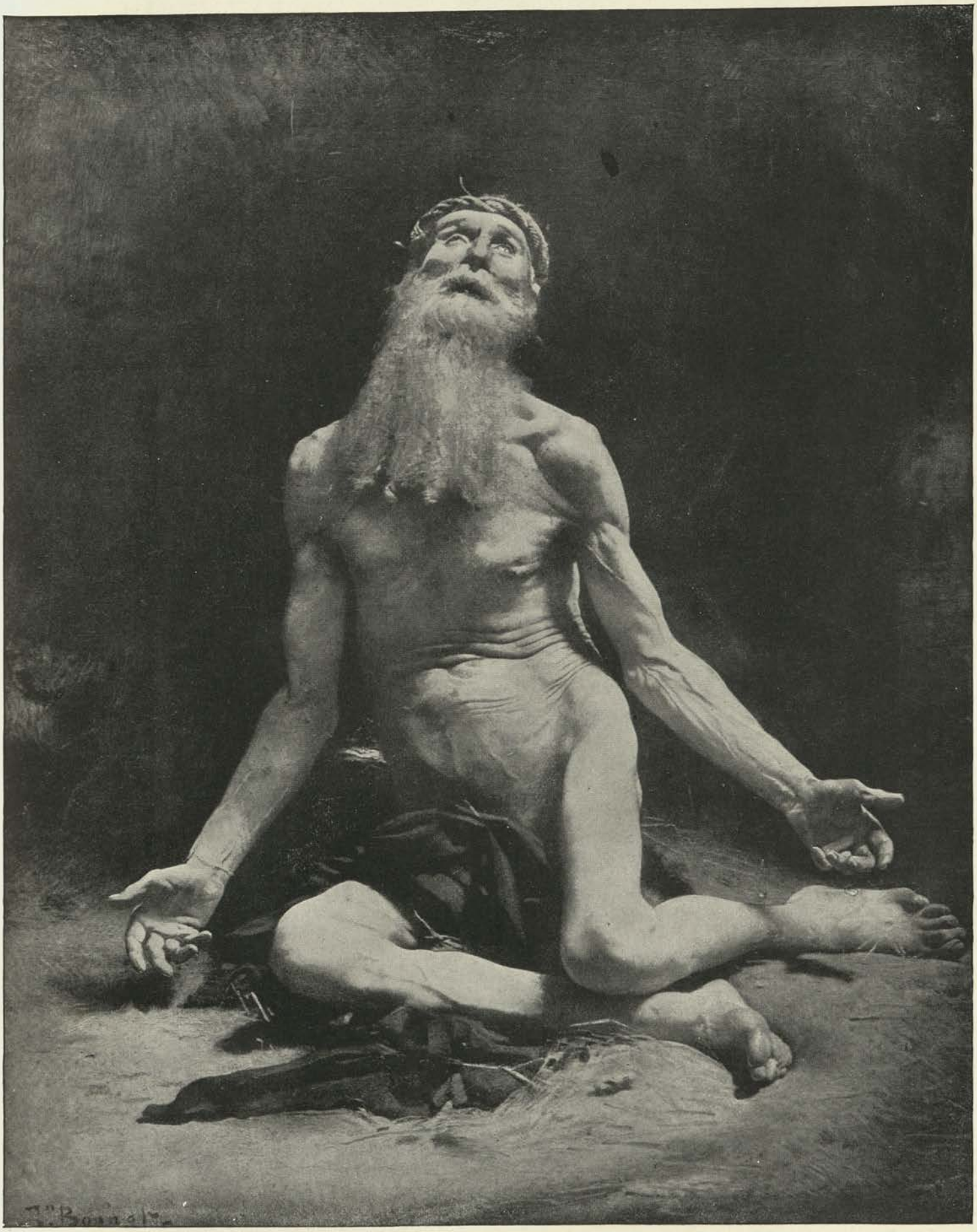
"And Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. . . . And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon."—*Esther ch.* vii. *vv.* 7 and 9.

Sir John Gilbert, R.A.

By the kind permission of George Gilbert, Esq.

JOB AND THE FLOCKS.

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. . . . His substance also was seven thousand sheep."—*Job ch.* i. *vv.* 1 and 3.



Léon Bonnat.

In the Gallery of the Luxembourg, Paris.
Exhibited at the Paris Salon, 1880.

JOB.

"So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes."—*Job ch.* ii. *vv.* 7, 8.

Lavergne.

JOB AND HIS FRIENDS.

"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him."—*Job ch.* ii. *v.* 11.

J. M. Strudwick.

By the kind permission of the Earl of Wharncliffe.
Exhibited at the Grosvenor Gallery, 1879.

THE BELOVED.

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies."—*Solomon's Song ch.* vi. *v.* 2.

Alexandre Cabanel.

By the kind permission of the Director of the Metropolitan Museum, New York.

THE SHULAMITE.

"Return, return, O Shulamite; return, return, that we may look upon thee."—*Solomon's Song ch.* vi. *v.* 13.

E. Bendemann.

By the kind permission of the Berlin Photographic Company.
In the National Gallery, Berlin.

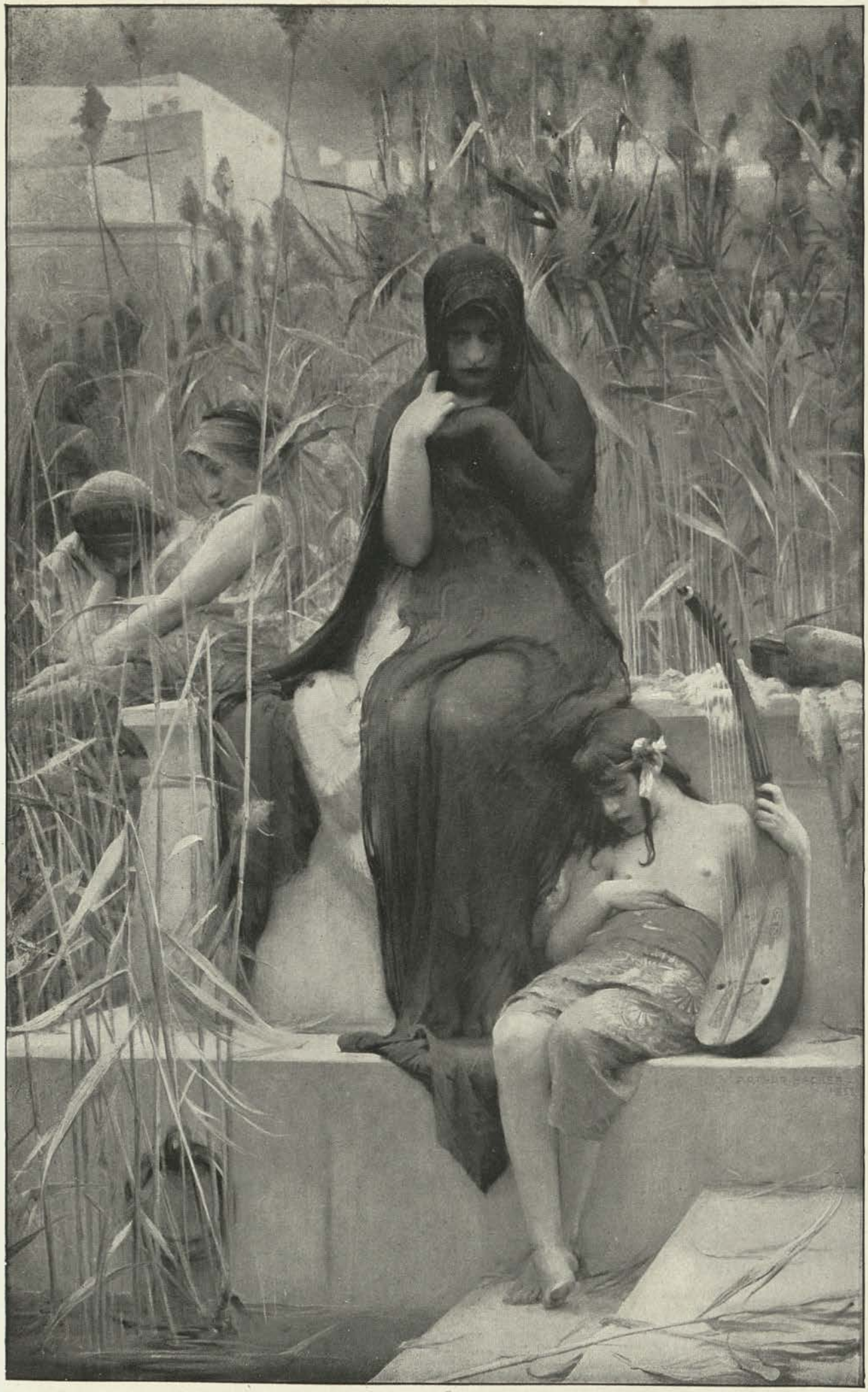
JEREMIAH AT THE FALL OF JERUSALEM.

"In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up."—*Jeremiah ch.* xxxix. *vv.* 1, 2.

Thomas Seddon. *In the National Gallery of British Art.*

JERUSALEM.

"And the Chaideans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem."—*Jeremiah ch.* xxxix. *v.* 8.



Arthur Hacker, A.R.A.

By the kind permission of the Artist. In the National Gallery of British Art. Exhibited at the Grosvenor Gallery, 1888.

BY THE RIVERS OF BABYLON.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song."—*Psalm* cxxxvii, *vv.* 1–3.

P. F. Poole, R.A.

In the National Gallery of British Art. Exhibited at the Royal Academy, 1875.

THE VISION OF EZEKIEL.

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures."—*Ezekiel ch.* i. *vv.* 4, 5.

G. Rochegrosse. *Exhibited at the Paris Salon,* 1886.

THE MADNESS OF NEBUCHADNEZZAR.

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."—*Daniel ch.* iv. *v.* 33.

John Martin.

BELSHAZZAR'S FEAST.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."—*Daniel ch.* v. *vv.* 1, 4–6.

John Martin.

THE FALL OF BABYLON.

"And Darius the Median took the kingdom, being about threescore and two years old."—*Daniel ch.* v. *v.* 31.

Briton Riviere, R.A.

By the kind permission of T. H. Ismay, Esq., and of Messrs. T. Agnew and Sons. Exhibited at the Royal Academy, 1872.

DANIEL.

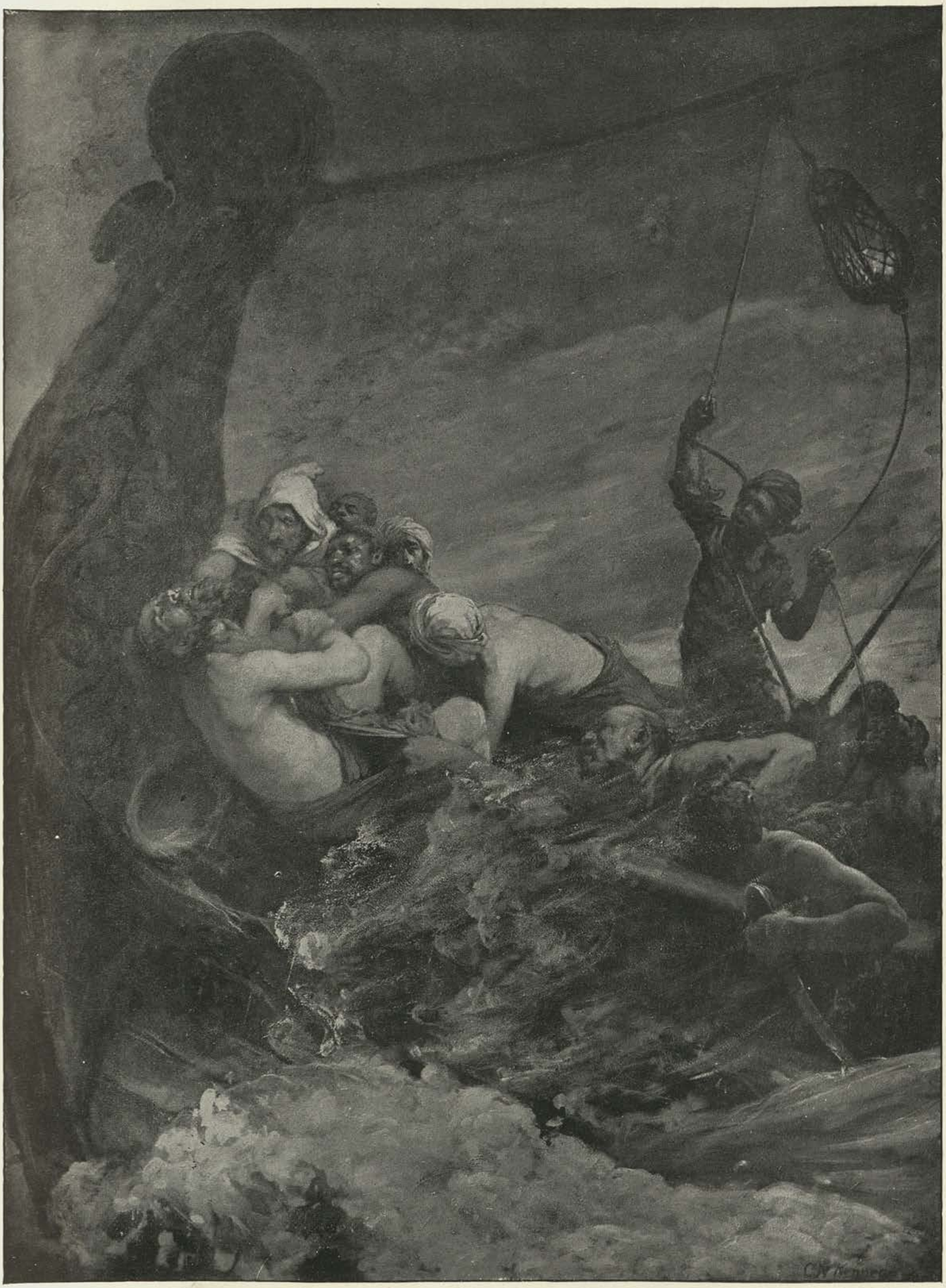
"Then the king commanded, and they brought Daniel, and cast him into the den of lions."—*Daniel ch.* vi. *v.* 16.

Briton Riviere, R.A.

By the kind permission of Jesse Haworth, Esq., and of Messrs. T. Agnew and Sons.

DANIEL'S ANSWER TO THE KING.

"Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—*Daniel ch.* vi. *vv.* 19–22.



C. N. Kennedy.

By the kind permission of Mrs. C. N. Kennedy and of the Authorities of the West London Hospital, Hammersmith. Exhibited at the New Gallery, 1892.

JONAH THROWN INTO THE SEA.

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging."—*Jonah ch.* i. *v.* 15.

G. F. Watts, R.A.

By the kind permission of the Artist. In the National Gallery of British Art.

JONAH.

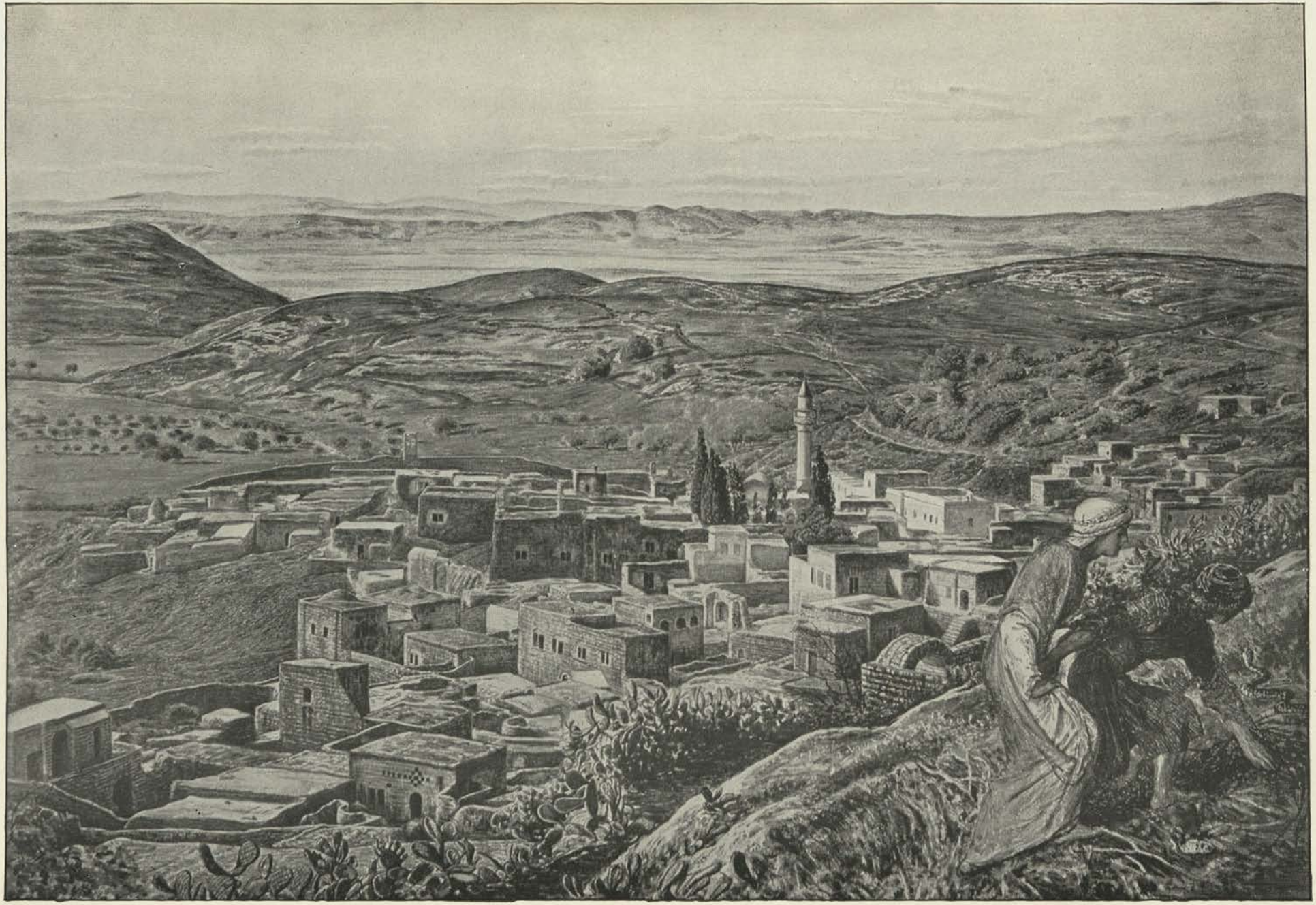
"And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."—*Jonah ch.* iii. *vv.* 1–4.

John Martin.

THE FALL OF NINEVEH.

"And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?"—*Nahum ch.* iii. *v.* 7

THE NEW TESTAMENT



W. Holman Hunt.

By the kind permission of Abraham Haworth, Esq

NAZARETH.

"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—*St. Matthew ch.* ii. *v.* 23.

Arthur Hacker, A.R.A. *By the kind permission of the Artist. In the National Gallery of British Art. Exhibited at the Royal Academy,* 1892.

THE ANNUNCIATION.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."—*St. Luke ch.* i. *vv.* 26–28.

M. Stüler.

By the kind permission of the Berlin Photographic Company.

THE NATIVITY.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—*St. Luke ch.* ii. *v.* 7.

By the kind permission of C. T. Harris, Esq.

THE ANGEL APPEARING TO THE SHEPHERDS.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—*St. Luke ch.* ii. *vv.* 8–10.

Albert Goodwin, R.W.S.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1894.

THE FIRST CHRISTMAS DAWN.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—*St. Luke ch.* ii. *v.* 11.

Lord Leighton, P.R.A. *By the kind permission of Thomas B. Holmes, Esq., J.P. Painted* 1862.

THE STAR IN THE EAST.

"Where is he that is born King of the Jews? for we have seen his star in the east."—*St. Matthew ch.* ii. *v.* 2.

Henry A. Harper. *By the kind permission of Lady Sarah Spencer.*

THE WISE MEN ON THEIR WAY TO BETHLEHEM.

"When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."—*St. Matthew ch.* ii. *v.* 9.

Sir E. Burne-Jones, Bart.

By the kind permission of the Corporation of Birmingham
Exhibited at the New Gallery, 1891.

THE STAR OF BETHLEHEM.

"When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—*St. Matthew ch.* ii. *vv.* 10, 11.

D. G. Rossetti.

By the kind permission of the Dean and Chapter of Llandaff Cathedral.

THE ADORATION OF THE MAGI.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Isaiah ch.* lx. *v* 3.

G. Hitchcock.

By the kind permission of the Artist. Exhibited at the New Gallery, 1894.

THE FLIGHT INTO EGYPT.

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."—*St. Matthew ch.* ii. *v.* 13.

W. Holman Hunt.

By the kind permission of the Corporation of Liverpool.
Painted 1876.

THE TRIUMPH OF THE INNOCENTS.

"When he arose, he took the young child and his mother by night, and departed into Egypt."—*St. Matthew ch.* ii. *v.* 14.

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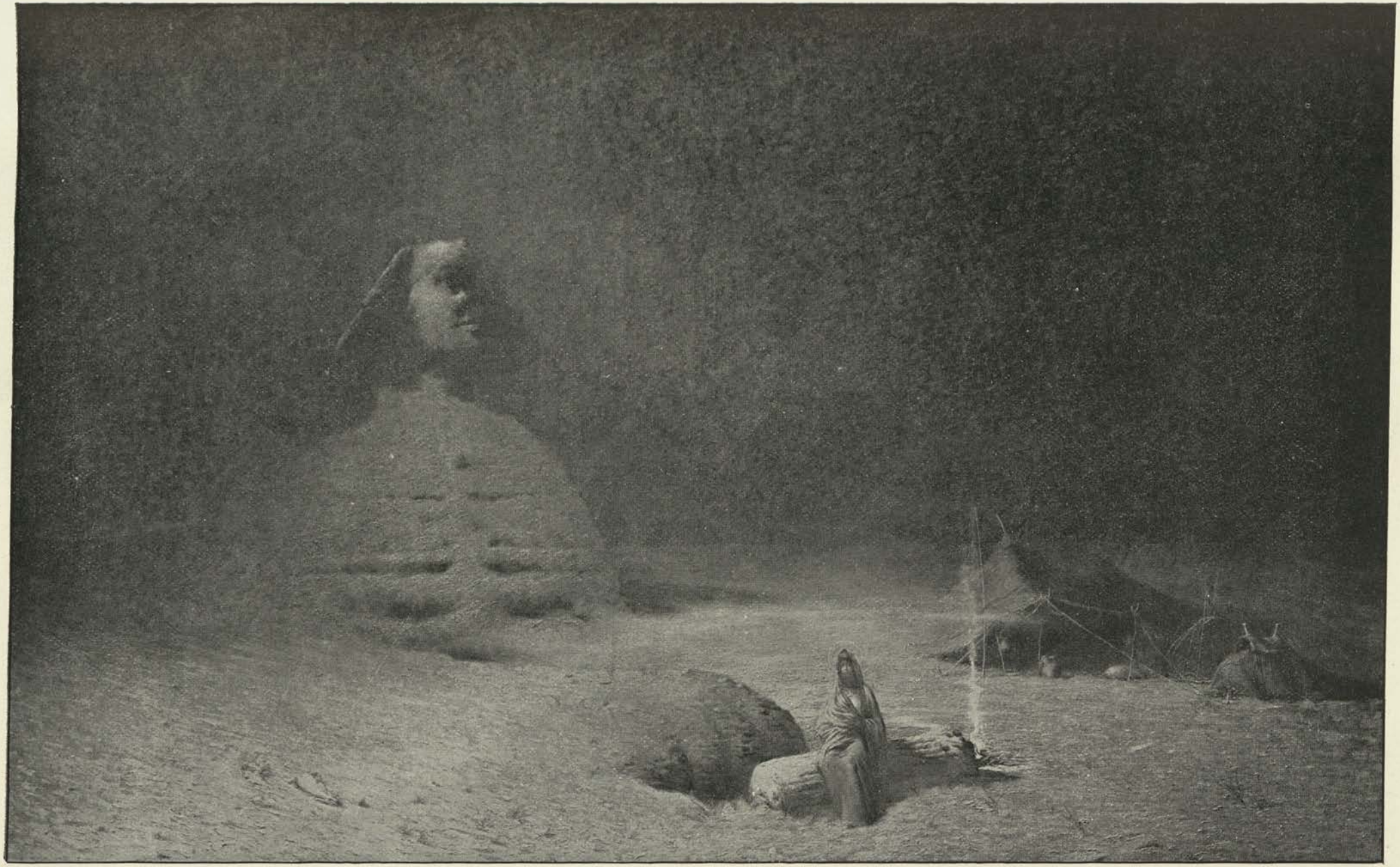


F. L. M. Pape.

LIGHT IN EGYPT.

"That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."—*St. Matthew ch.* ii. *v.* 15.

E. Veith.

By the kind permission of the Berlin Photographic Company.

MARY WITH THE INFANT CHRIST AND ST. JOHN.

"And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth."—*St. Luke ch.* ii. *v.* 39.

J. R. Herbert, R.A.

By the kind permission of the Corporation of London.

THE YOUTH OF OUR LORD.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."—*St. Luke ch.* ii. *v.* 40.

Sir J. E. Millais, Bart., P.R.A

Exhibited at the Royal Academy 1850.

CHRIST IN THE HOUSE OF HIS PARENTS.

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—*Zechariah ch.* xii i. *v.* 6.

W. Holman Hunt.

By the kind permission of the Corporation of Birmingham. Painted 1860.

THE FINDING OF THE SAVIOUR IN THE TEMPLE.

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers."—*St. Luke ch.* ii. *vv.* 46, 47.

Sir John Gilbert, R.A.

By the kind permission of the Corporation of Manchester.

JOHN THE BAPTIST IN THE WILDERNESS.

"In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—*St. Matthew ch.* iii. *vv.* 1–3.

V. Leduc. *Exhibited at the Paris Salon, 1874.*

THE TEMPTATION IN THE DESERT.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them."—*St. Matthew ch. iv.* 8.

W. Holman Hunt.

From the picture in the University Galleries, Oxford. By the kind permission of the Vice-Chancellor of the University of Oxford. Painted 1875.

OVER WHOSE PASTURES WALKED THOSE BLESSED FEET.

"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."—*St. Luke ch.* viii. *v.* 1.

W. Dyce, R.A.

By the kind permission of the Corporation of Birmingham.

THE WOMAN OF SAMARIA.

"Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."—*St. John ch.* iv. *vv.* 5–7.

Henry Tidey.

By the kind permission of Messrs. Virtue and Co.

THE WOMAN'S RETURN FROM THE WELL.

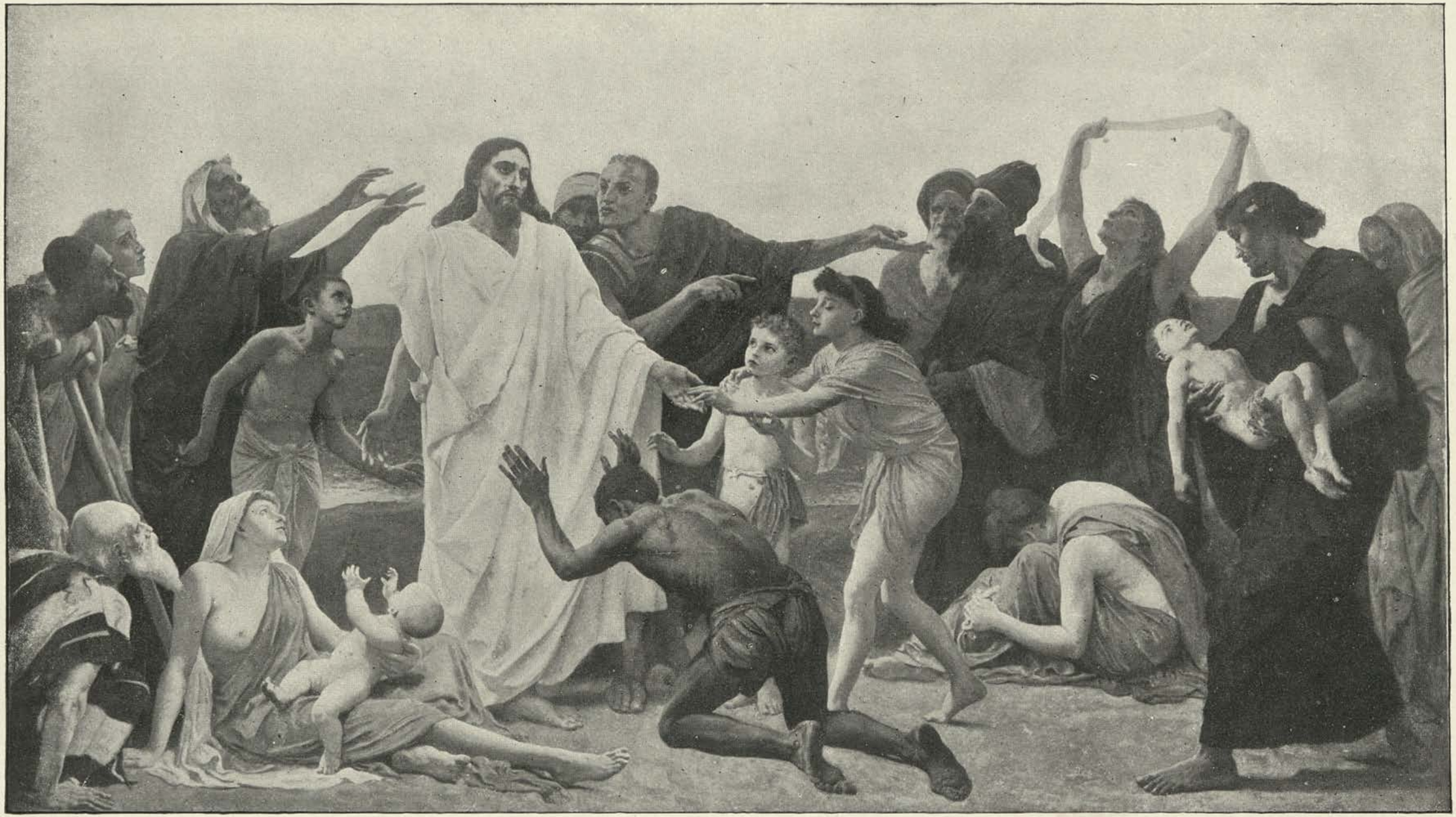
"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?"—*St. John ch.* iv. *vv.* 28, 29.

E. Armitage, R.A.

By the kind permission of the Committee of the Mappin Art Gallery, Sheffield.

CHRIST CALLING THE APOSTLES JAMES AND JOHN.

"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."—*St. Matthew ch.* iv. *vv.* 21, 22.



F. Goodall, R.A.

By the kind permission of the Owner of the Picture.
Exhibited in the Royal Academy, 1888.

BY THE SEA OF GALILEE.

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them."—*St. Matthew ch.* iv. *v.* 24.

Briton Riviere, R.A.

By the kind permission of Messrs. T. Agnew and Sons, the Proprietors of the Copyright. In the National Gallery of British Art. Exhibited at the Royal Academy, 1883.

THE HERD OF SWINE.

"And, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."—*St. Matthew ch.* viii. *v.* 32.

Clement O. Skilbeck.

By the kind permission of the Artist. Exhibited in the New Gallery, 1897.

THE CALLING OF ST. MATTHEW.

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him."—*St. Matthew ch.* ix. *v.* 9.

W. C. T. Dobson, R.A.

By the kind permission of Mrs. Dobson. Exhibited at the Royal Academy, 1868.

THE RAISING OF THE WIDOW'S SON OF NAIN.

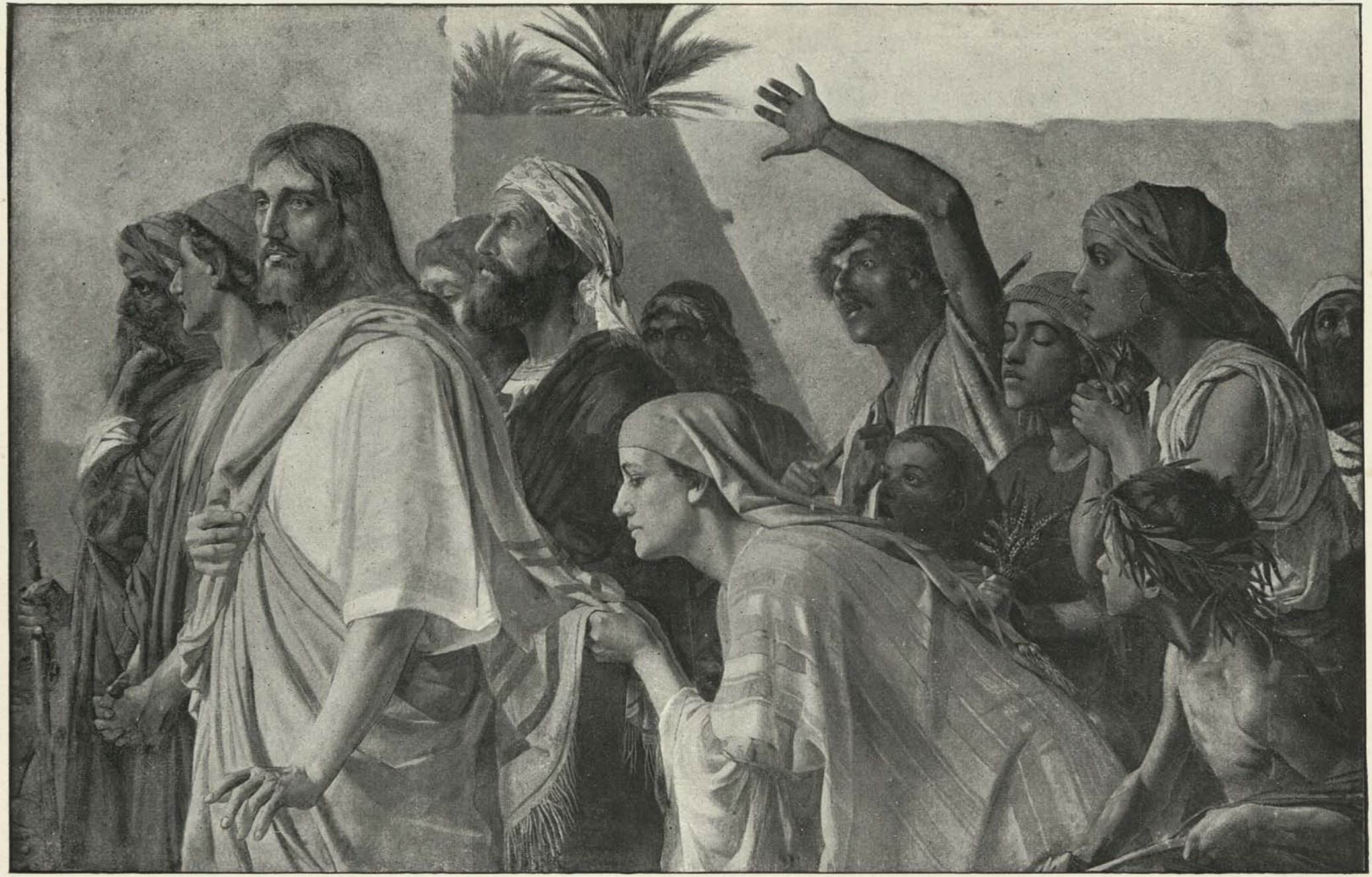
"And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak."—*St. Luke ch.* vii. *vv.* 14, 15.

ROYAL * LIBRARY OF THE * BOMBAY BRANCH OF THE SOCIETY.

D. G. Rossetti.

MARY IN THE HOUSE OF SIMON THE PHARISEE.

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment."—*St. Luke ch.* vii. *v.* 37.



E. Armitage, R.A.

By the kind permission of Miss Alice S. Armitage.

FAITH: THE WOMAN TOUCHING THE HEM OF CHRIST'S GARMENT

"For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole."—*St. Matthew ch.* ix. *vv.* 21, 22.

G. P. Jacomb-Hood, R.E.

By the kind permission of the Artist, by whom the Copyright is reserved. Exhibited at the Royal Academy, 1885.

THE RAISING OF JAIRUS' DAUGHTER.

"But when the people were put forth, he went in, and took her by the hand, and the maid arose."—*St. Matthew ch.* ix. *v.* 25.

A. Dietrich.

By the kind permission of the Berlin Photographic Company.

CHRIST'S CALL TO THE SICK AND WEARY.

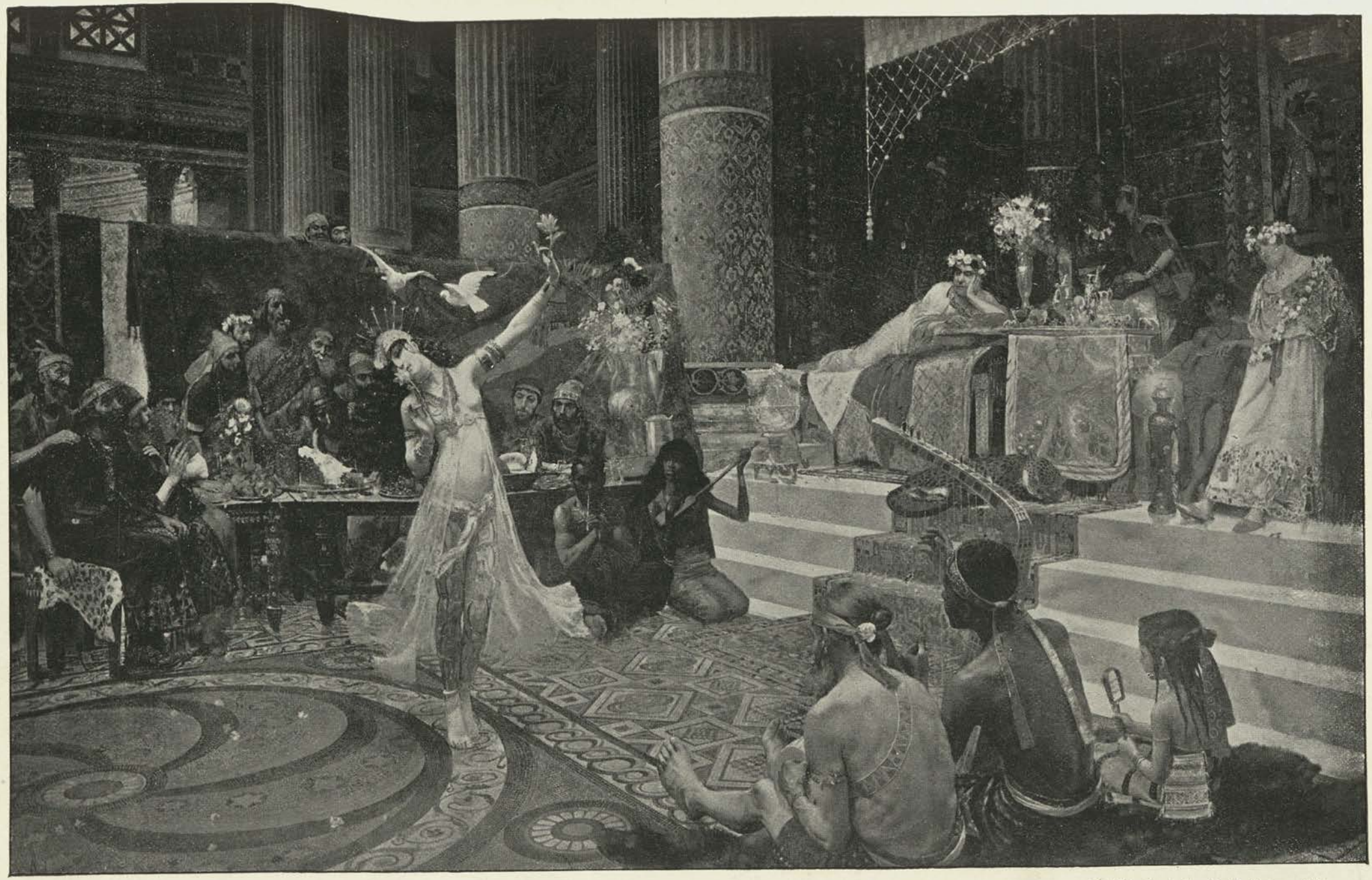
"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—*St. Matthew ch.* xi. *v.* 28.

Sir J. E. Millais, Bart., P.R.A.

By the kind permission of E. M. Denny, Esq.
Exhibited at the Royal Academy, 1865.

THE EVIL ONE SOWING TARES.

"The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way."—*St. Matthew ch.* xiii. *vv.* 24, 25.

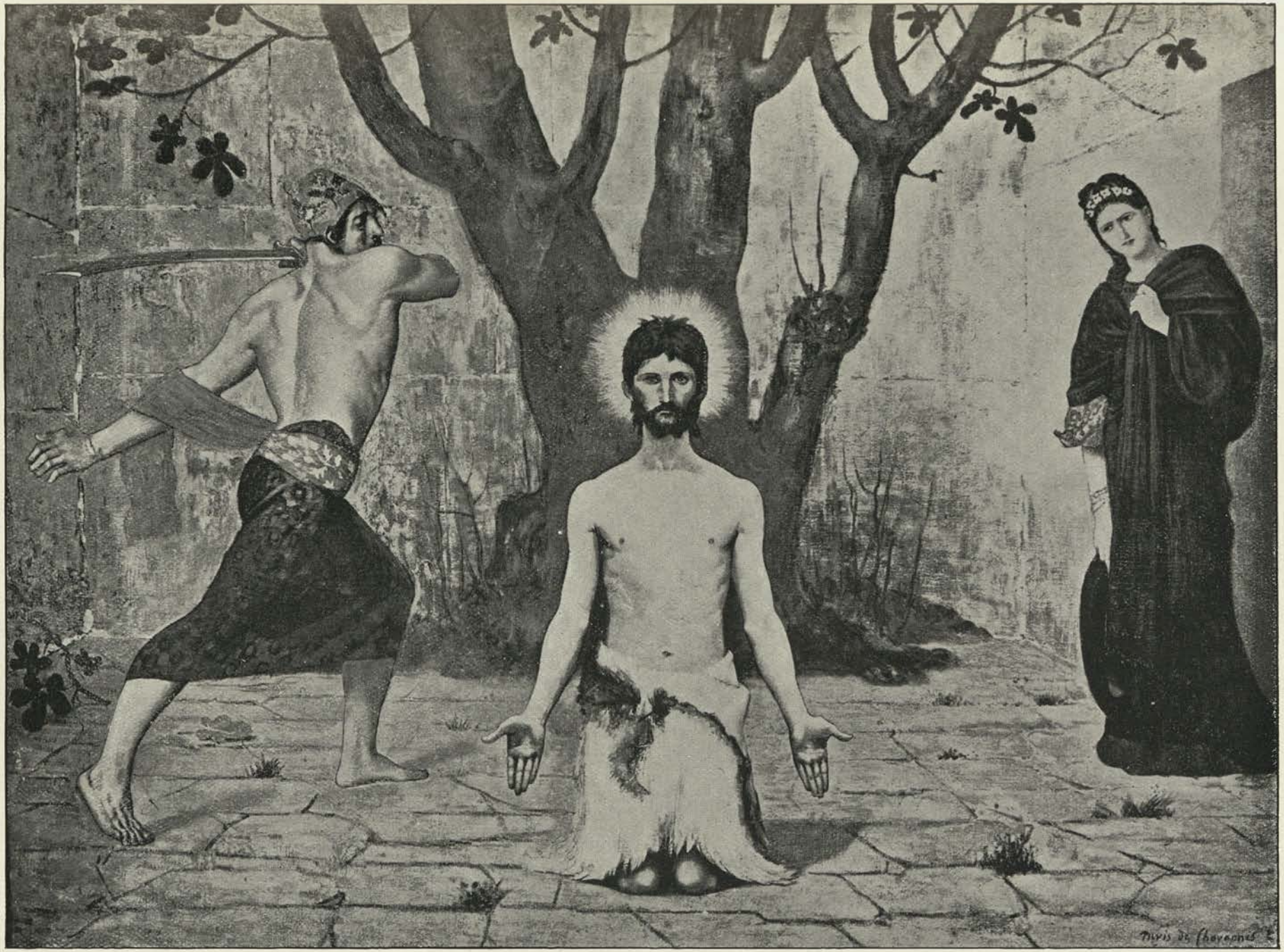


Georges Rochegrosse.

By the kind permission of the Artist. Exhibited at the Paris Salon, 1887.

SALOME DANCING BEFORE HEROD.

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask."—*St. Matthew ch.* xiv. *vv.* 6, 7.

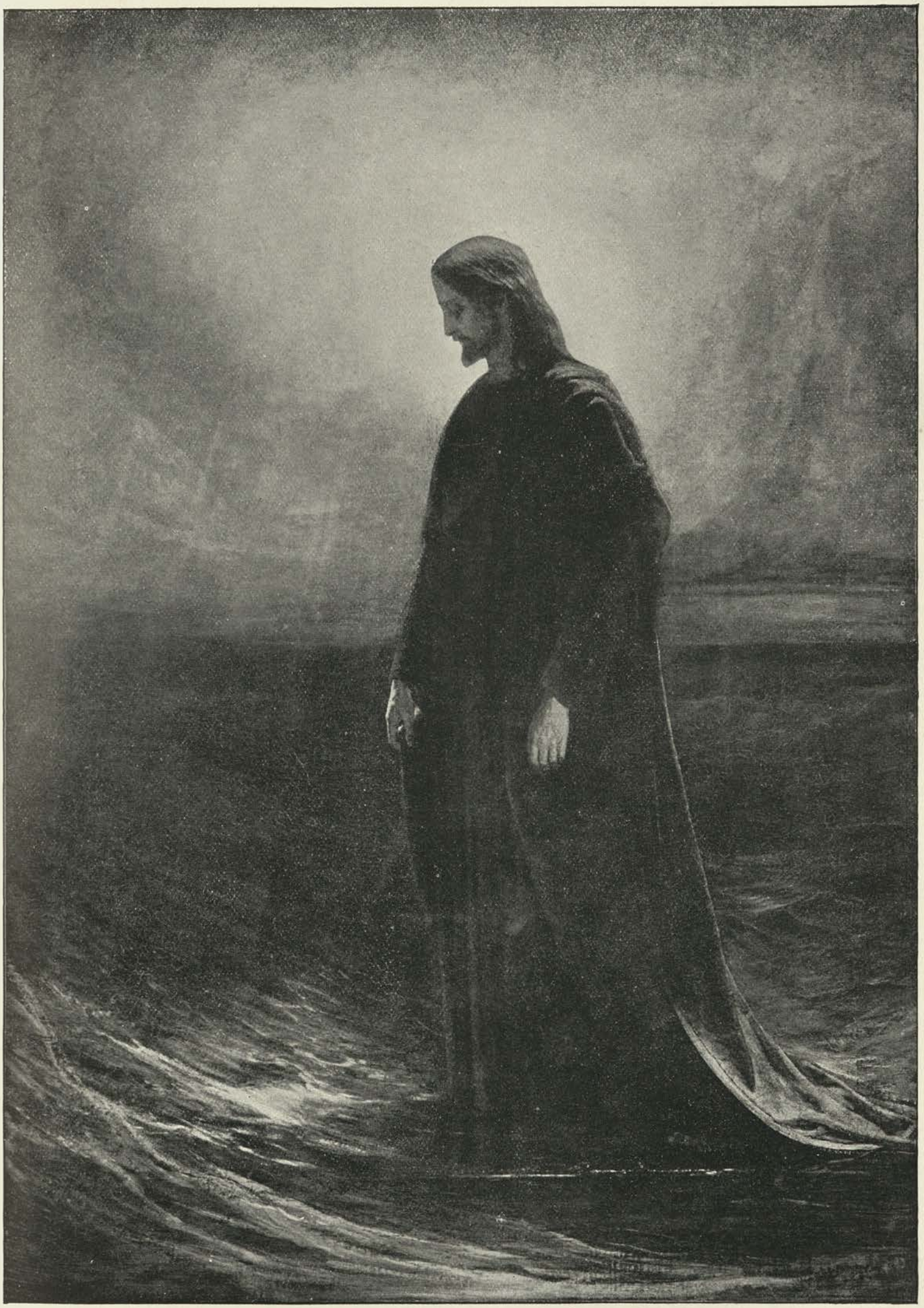


Puvis de Chavannes.

By the kind permission of the Artist.

THE DEATH OF JOHN THE BAPTIST.

"And he sent, and beheaded John in the prison."—*St. Matthew ch.* xiv. *v.* 10.



R. Scott Lauder, R.S.A. *By the kind permission of Charles Moody, Esq.*

CHRIST WALKING ON THE SEA.

"And about the fourth watch of the night he cometh unto them, walking upon the sea."—*St. Mark ch.* vi. *v.* 48.

C. J. Jalabert.

By the kind permission of the Artist and of Messrs. Jean Boussod, Manzi, Joyant and Co.

CHRIST WALKING ON THE SEA, AND APPEARING TO HIS DISCIPLES.

"But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled."—*St. Mark ch.* vi. *vv.* 49, 50.

B. Plockhorst. *By the kind permission of the Berlin Photographic Company.*

THE GOOD SAMARITAN.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead . . But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him."—*St. Luke ch.* x. *vv.* 30 and 33.

Herbert Schmalz. *By the kind permission of the Artist.*

BETHANY, THE HOME OF MARY AND MARTHA.

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary."—*St. Luke ch.* x. *vv.* 38, 39.

Sybil Parker. *By the kind permission of the Berlin Photographic Company.*

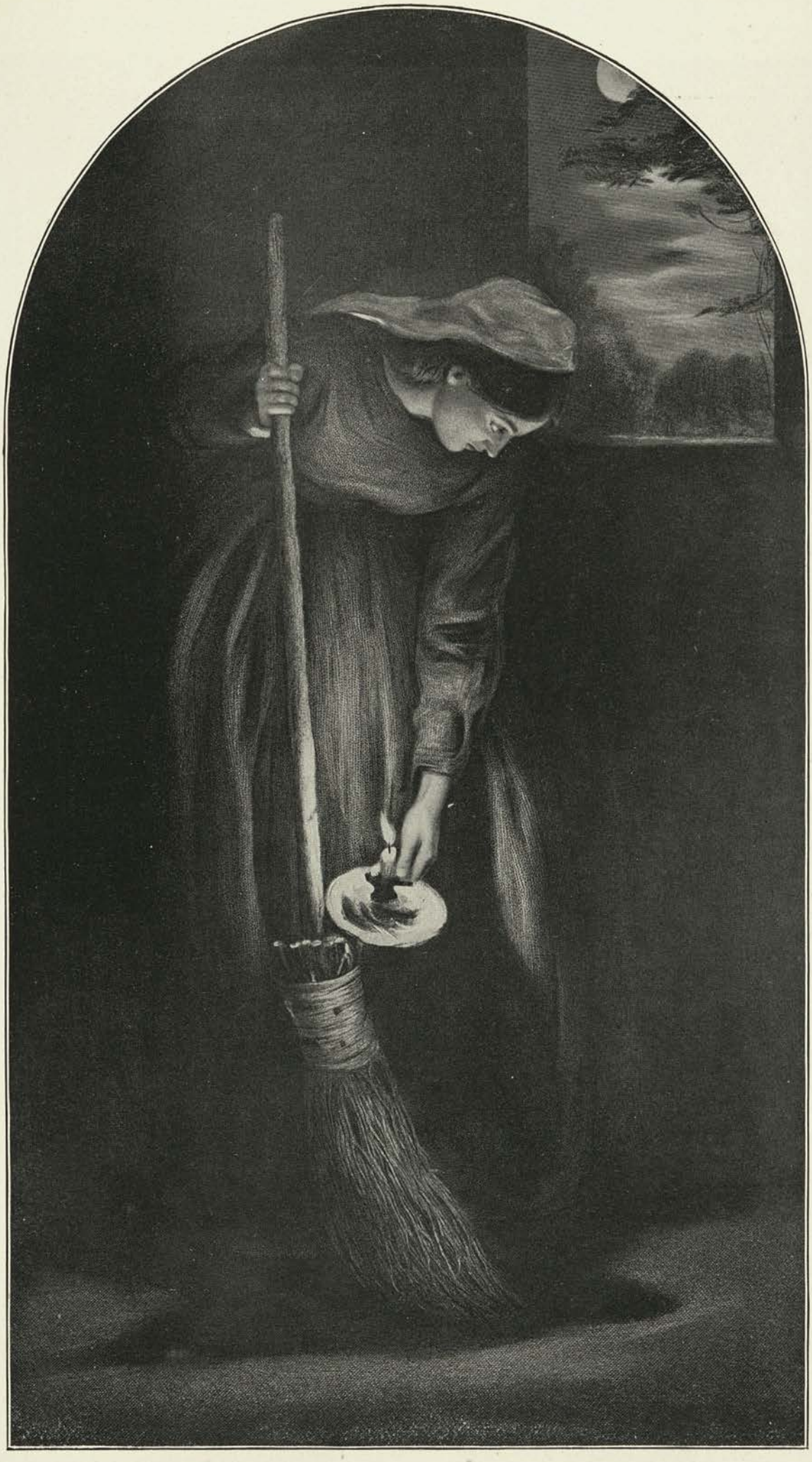
THE PARABLE OF THE GOOD SHEPHERD.

"Verily, verily, I say unto you, I am the door of the sheep. . . . By me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—*St. John ch.* x. *vv.* 7 and 9.

William Hilton, R.A.

THE RESURRECTION OF LAZARUS.

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."—*St. John ch.* xi. *vv.* 43, 44.



Sir J. E. Millais, Bart., P.R.A. *By the kind permission of Messrs. Henry Graves and Co.*

THE LOST PIECE OF SILVER.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?"—*St. Luke ch.* xv. *v.* 8.

J. M. Swan, A.R.A.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1889.
In the National Gallery of British Art.

THE PRODIGAL SON.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."—*St. Luke ch.* xv. *vv.* 15, 16.

Edward Armitage, R.A.

By the kind permission of the Corporation of Sheffield.
Exhibited in the Royal Academy, 1873.

CHRIST'S REPROOF OF THE PHARISEES.

"And it came to pass . . . that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?"—*St. Luke ch.* vi. *vv.* 1, 2.

Briton Riviere, R.A.

By the kind permission of Mrs. Williams. Exhibited in the Royal Academy, 1877.

LAZARUS.

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."—*St. Luke ch.* xvi. *vv.* 20. 21.

Henry Tidey.

By the kind permission of Mrs. Fuller.

CHRIST BLESSING LITTLE CHILDREN.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—*St. Matthew ch.* xix. *v.* 14.

G. F. Watts, R.A. *By the kind permission of the Artist, and of Mr. F. Hollyer.*

"FOR HE HAD GREAT POSSESSIONS."

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."—*St. Matthew ch.* xix. *vv.* 21, 22.

E. Deger.

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CHRIST'S ENTRY INTO JERUSALEM.

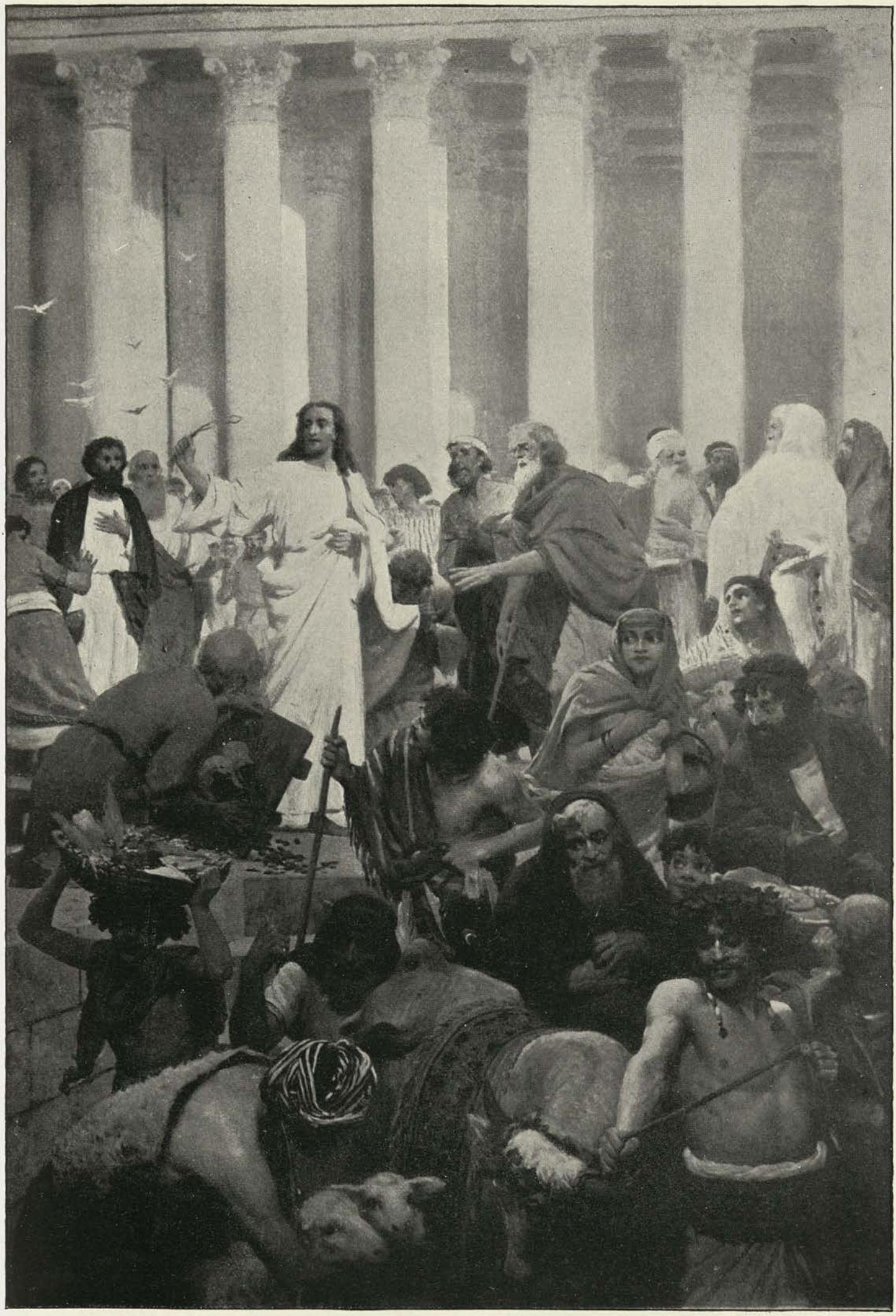
"Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass. . . . And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—*St. Matthew ch.* xxi. *vv.* 5 and 9.

W. Hole, R.S.A.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1886.

"IF THOU HADST KNOWN."

"And when he was come near, he beheld the city, and wept over it."—*St. Luke ch.* xix. *v.* 41.



H. Van Ruith.

By the kind permission of the Artist. Exhibited at the Royal Academy, 1897.

"THE ZEAL OF THINE HOUSE HATH EATEN ME UP."

"And he went into the temple, and began to cast out them that sold therein, and them that bought."—*St. Luke ch.* xix. *v.* 45.

J. M. Strudwick.

By the kind permission of William Imrie, Esq.

PARABLE OF THE TEN VIRGINS.

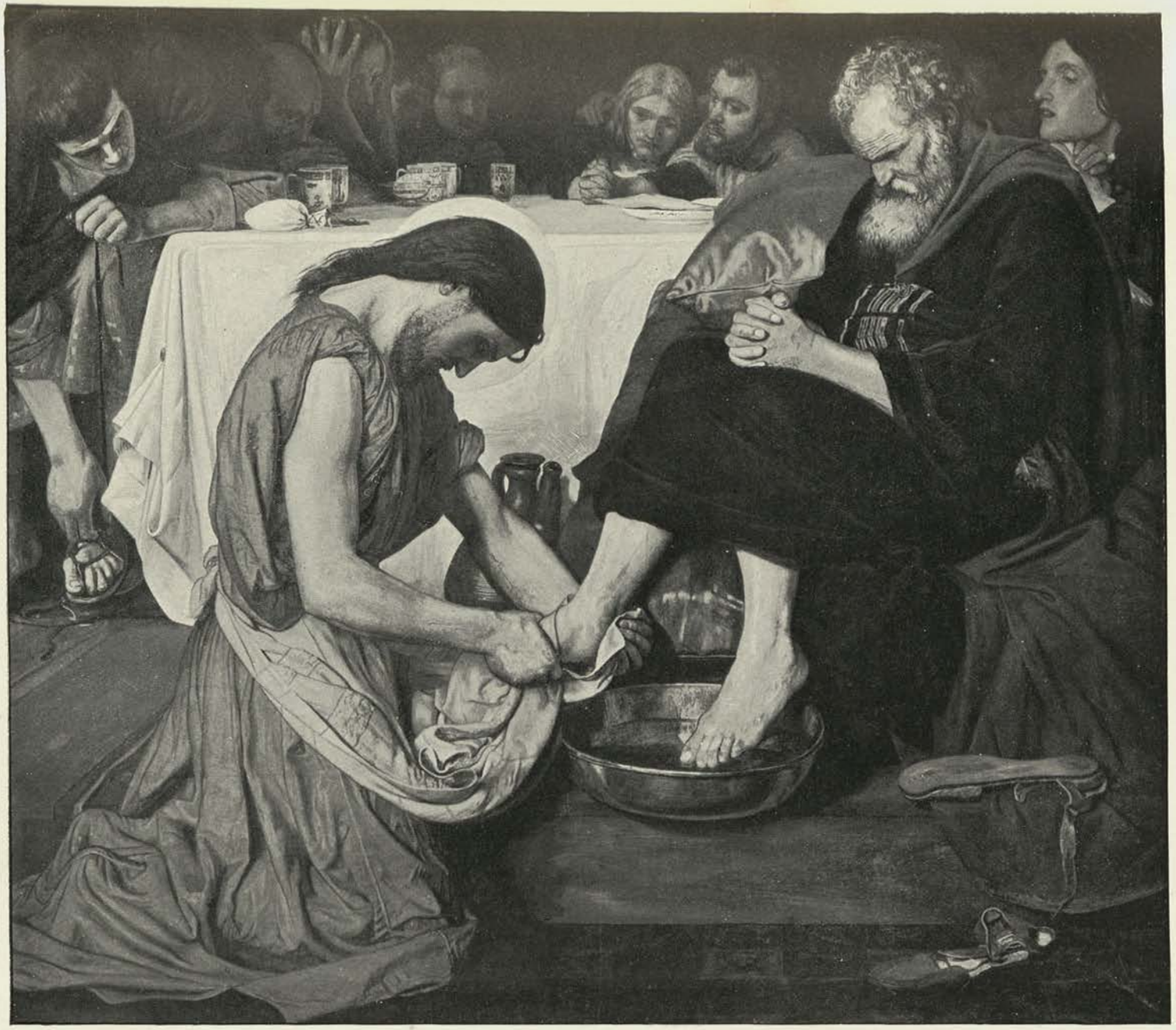
"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."—*St. Matthew ch.* xxv. *vv.* 10–12.

E. V. Gebhardt.

By the kind permission of the Berlin Photographic Company.
In the National Gallery of Berlin.

THE LAST SUPPER.

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."—*St. Luke ch.* xxii. *vv.* 14–16.



Ford Madox Brown. *In the National Gallery of British Art.*

CHRIST WASHING PETER'S FEET.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."—*St. John ch.* xiii. *vv.* 6–8.

Henry Tidey. *By the kind permission of Mrs. Noble.*

JUDAS GOING OUT.

"He then having received the sop went immediately out: and it was night."—*St. John ch.* xiii. *v.* 30.

W. Smetham. *By the kind permission of James Budgett, Esq.*

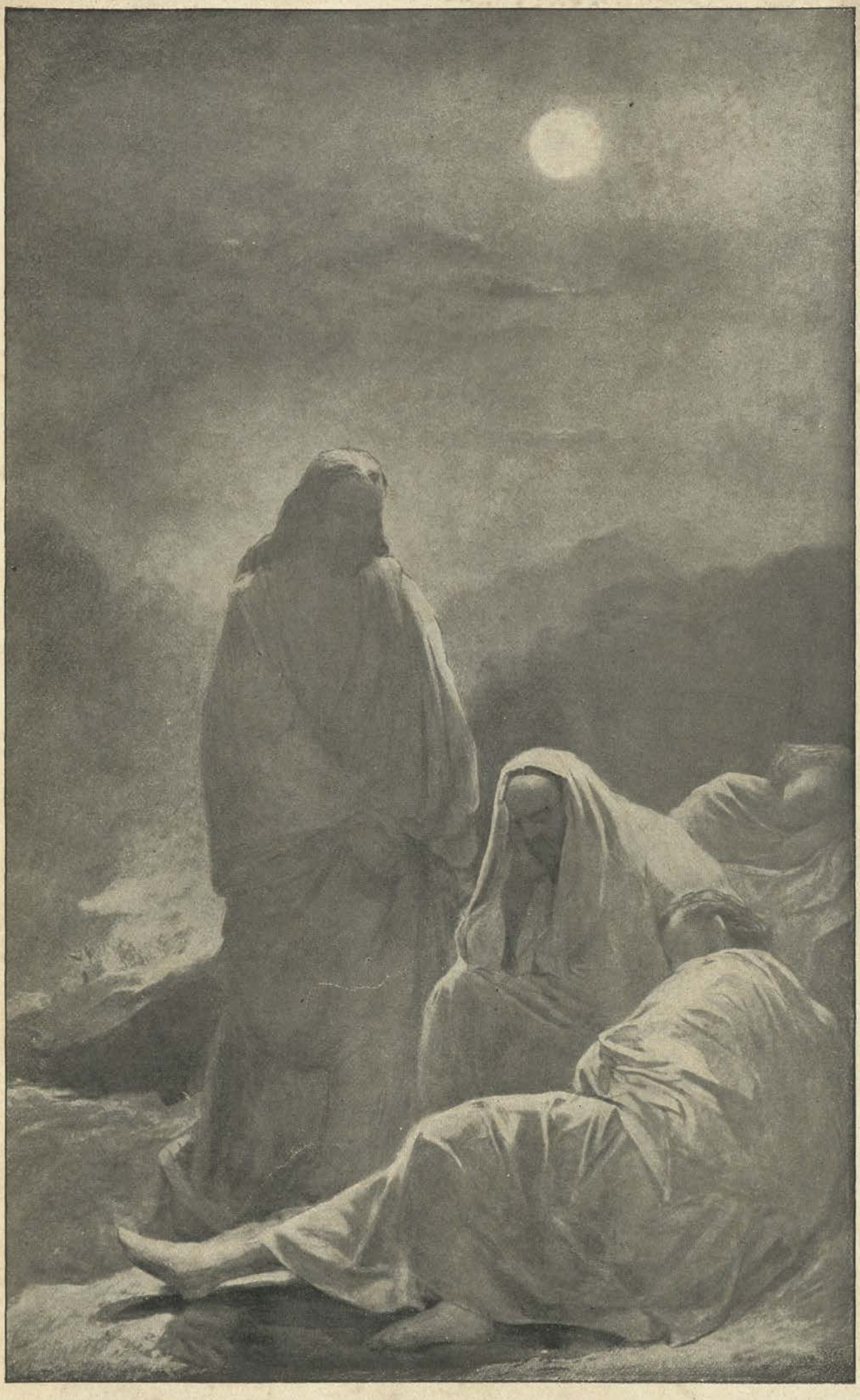
THE HYMN OF THE LAST SUPPER.

"And when they had sung an hymn, they went out into the mount of Olives."—*St. Matthew ch.* xxvi. *v.* 30.

William Dyce, R.A. *By the kind permission of Mrs. George Holt.*

GETHSEMANE.

"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray."—*St. Mark ch.* xiv. *v.* 32.



Henry Tidey. *By the kind permission of Mrs. Noble.*

THE DISCIPLES ASLEEP.

"And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners."—*St. Mark ch.* xiv. *vv.* 40, 41.

Henry Tidey.

By the kind permission of Mrs. Noble.

THE BETRAYAL.

"And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely."—*St. Mark ch.* xiv. *vv.* 43, 44.

Graf Harrach.

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PETER'S DENIAL.

"And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not."—*St. John ch.* xviii. *v.* 25.

W. S. Burton. *By the kind permission of Mrs. Cockerell.*

THE WORLD'S INGRATITUDE.

"He is despised and rejected of men."—*Isaiah ch.* liii. *v.* 3.

Ciseri.

"ECCE HOMO!"

"Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"—*St. John ch.* xix *vv.* 4, 5.

Edward Armitage, R.A. *In the National Gallery of British Art.*

THE REMORSE OF JUDAS.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself."—*St. Matthew ch.* xxvii. *v.* 3.

By the kind permission of Captain Audley Harvey.

JUDAS ISCARIOT.

"I have sinned in that I have betrayed the innocent blood."—*St. Matthew ch.* xxvii. *v.* 4.

Paul Delaroche.

GOOD FRIDAY.

"And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him."—*St. Mark ch.* xv. *v.* 20.

H. Lazerges. *Exhibited at the Paris Salon, 1874.*

THE CRUCIFIXION (STABAT MATER).

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!"—*St. John ch.* xix. *vv.* 25, 26.

J. L. Gérôme.

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GOLGOTHA.

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst."—*St. Luke ch.* xxiii. *vv.* 44, 45.

J. V. Kramer.

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THE DESCENT FROM THE CROSS.

"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone."—*St. Luke ch.* xxiii. *v.* 53.

William Dyce, R.A.

In the National Gallery of British Art. Exhibited at the Royal Academy, 1860.

ST. JOHN AND THE VIRGIN MARY.

"And Mary Magdalene and Mary the mother of Joses beheld where he was laid."—*St. Mark ch.* xv. *v.* 47.

Paul Delaroche. *Painted* 1856.

THE RETURN OF THE MOTHER OF JESUS FROM GOLGOTHA.

"And from that hour that disciple took her unto his own home."—*St. John ch.* xix. *v.* 27.

Paul Delaroche.

THE NIGHT OF THE CRUCIFIXION.

"Yea, a sword shall pierce through thy own soul also."—*St. Luke ch.* ii. *v.* 35.

Paul Delaroche. *Painted* 1856.

THE MOTHER OF OUR LORD.

"And they returned, and prepared spices and ointments."—*St. Luke ch.* xxiii. *v.* 56.

J. P. Laurens.

Exhibited at the Paris Salon, 1893.

THE HOLY WOMEN.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."—*St. Mark ch.* xvi. *v.* 2.

In the Church at Mölde, Nord Fiord, Norway.

THE ANGEL AT THE TOMB.

"He is not here: for he is risen."—*St. Matthew ch.* xxviii. *v.* 6.

Sir E. Burne-Jones, Bart.

By the kind permission of Mrs. Williams.

THE MORNING OF THE RESURRECTION.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."—*St. John ch.* xx. *v.* 14.

J. Sant, R.A., and David Roberts, R.A.

By the kind permission of Messrs. Henry Graves and Co.

THE WALK TO EMMAUS.

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.'—*St. Luke ch.* xxiv. *vv.* 13–15.

C. Holroyd.

By the kind permission of Lord Hobhouse.

THE SUPPER AT EMMAUS.

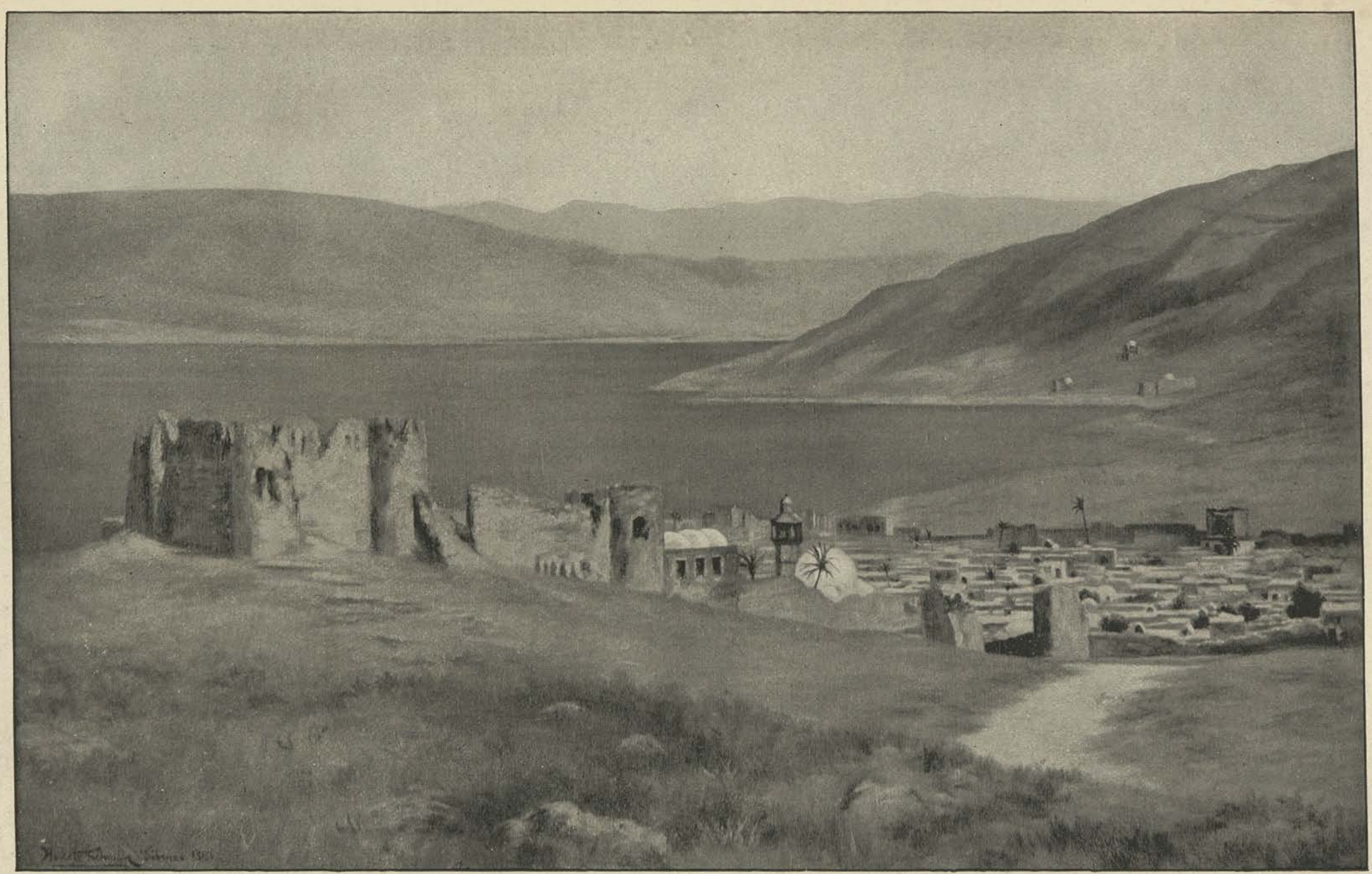
"But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."—*St. Luke ch.* xxiv. *vv.* 29, 30.

J. H. F. Bacon.

By the kind permission of the Artist.

"PEACE BE UNTO YOU."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—*St. John ch.* xx. *v.* 19



Herbert Schmalz. *By the kind permission of the Artist.*

TIBERIAS, ON THE SEA OF GALILEE.

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias."—*St. John ch.* xxi. *v.* 1.

E. Gebhardt. *By the kind permission of the Berlin Photographic Company.*

THE ASCENSION.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—*Acts ch.* i. *v.* 9.

N. H. J. Westlake. *By the kind permission of the Artist.*

SAUL WITNESSING THE STONING OF STEPHEN.

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him. . . . And Saul was consenting unto his death."—*Acts ch.* vii. *v.* 57, 58; and *ch.* viii. *v.* 1.

Sir J. E. Millais, Bart., P.R.A.

In the National Gallery of British Art. Exhibited in the Royal Academy, 1895.

"HE FELL ASLEEP."

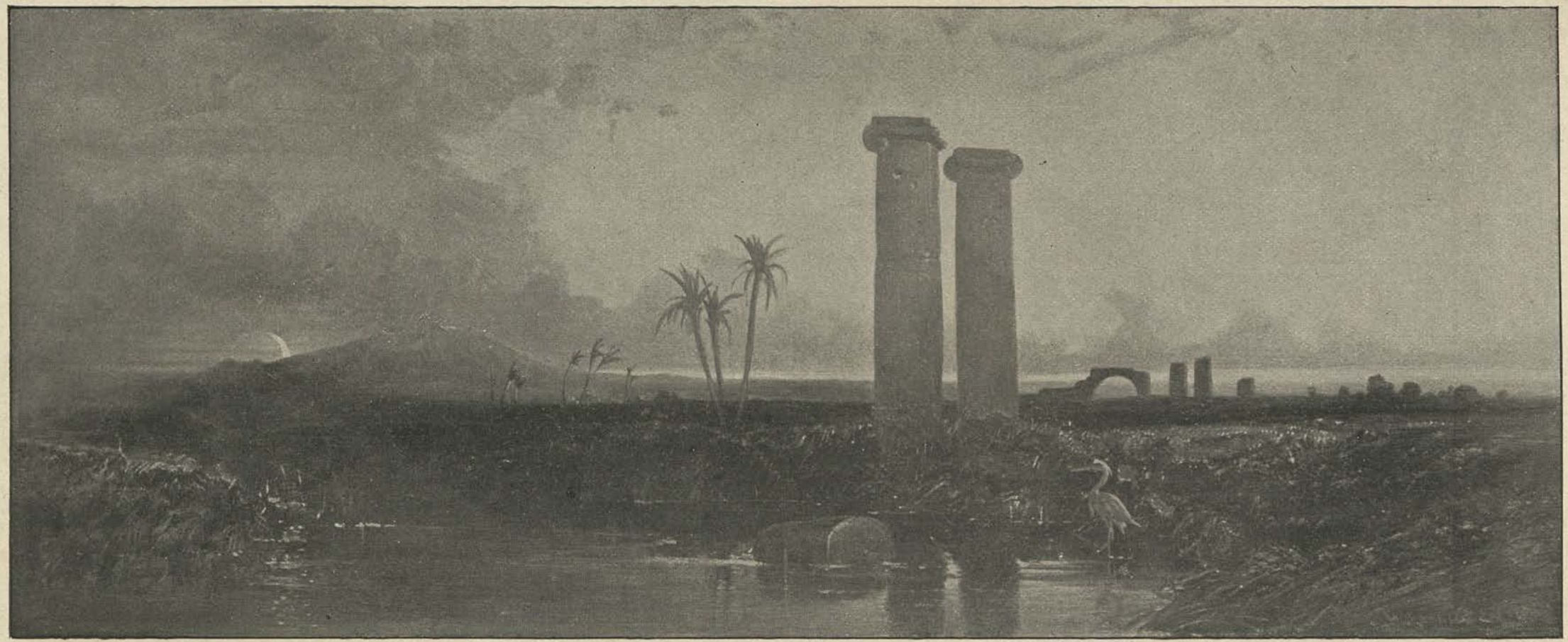
"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. —" *Acts ch.* vii. *v.* 60.

W. C. T. Dobson, R.A.

By the kind permission of Messrs. Henry Graves and Co.
Exhibited at the Royal Academy, 1854.

THE CHARITY OF DORCAS.

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did."—*Acts ch.* ix. *v.* 36.



Harry Johnson.

By the kind permission of Mrs. Dillon.

SARDIS.

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead."—*Revelation ch.* iii. *v.* 1.

G. F. Watts, R.A.

By the kind permission of James Smith, Esq., and of Mr. F. Hollyer.

THE RIDER ON THE WHITE HORSE AND THE RIDER ON THE PALE HORSE.

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."—*Revelation ch.* vi. *v.* 2.
"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him."—*Revelation ch.* vi. *v.* 8.

Francis Danby, A.R.A. *In the National Gallery of Ireland.*

THE OPENING OF THE SIXTH SEAL.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."—*Revelation ch.* vi. *v.* 12.

John Martin.

By the kind permission of T. Carew Martin, Esq.

THE LAST JUDGMENT.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—*Revelation ch.* xx. *v.* 12.

Lord Leighton, P.R.A.

In the National Gallery of British Art. Exhibited at the Royal Academy, 1892.

"AND THE SEA GAVE UP THE DEAD WHICH WERE IN IT."

(*Revelation ch.* xx. *v.* 13.)

John Martin. *By the kind permission of T. Carew Martin, Esq.*

THE PLAINS OF HEAVEN.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—*Revelation ch.* xxi. *v.* 1.

INDEX TO TITLES.

A

Abel, 11
Ahab and Jezebel, 153
„ and Naboth, 151
„ Coveting Naboth's Vineyard, 149
„ Elijah Confronting, 155
„ The Death of, 157
"And there was a Great Cry in Egypt," 71
"And the Sea gave up the Dead which were in It," 381
Angel at the Tomb, The, 353
Annunciation, The, 215
Ascension, The, 365
"Asleep, He Fell," 369

B

Babylon, By the Rivers of, 191
„ The Fall of, 199
Beloved, The, 183
Belshazzar's Feast, 197
Benaiah, 131
Bethany, The Home of Mary and Martha, 285
Bethlehem, The Star of, 227
Betrayal, The, 323

C

Cain, 15
Charity of Dorcas, The, 371
Christ Blessing Little Children, 299
„ Calling the Apostles James and John, 255
„ in the House of His Parents, 241
„ Walking on the Sea, 279
„ „ „ „ and Appearing to His Disciples, 281
„ Washing Peter's Feet, 313
(*See also* Our Lord, etc.)
Christ's Call to the Sick and Weary, 271
Christ's Entry into Jerusalem, 303
Christmas Dawn, The First, 221
Cities of the Plain, The, 33
Coat of Many Colours, The, 55
Creation of Light, The, 1
„ „ Man, The, 1
Cross, The Descent from the, 341
Crucifixion, The, (Stabat Mater), 337
„ The Night of the, 347

D

Daniel, 201
Daniel's Answer to the King, 203
David as a Shepherd, 117
„ as King, 125
„ Brought before Saul, 121
„ Calming the Fury of Saul, 115
„ Combating Goliath, 119
„ Giving Instructions to Solomon for the Building of the Temple, 133
„ The Triumph of Saul and, 123
Deluge, The, 21
„ The Eve of the, 19
Disciples Asleep, The, 321
Disobedient Prophet, The, 137
Dorcas, The Charity of, 371
Dove that Returned not Again, The, 23

E

"Ecce Homo," 329
"Egypt, And there was a Great Cry in," 71
„ Light in, 235
„ The Flight into, 231
Elijah Fed by the Ravens, 141
„ in the Wilderness, 147
„ Restoring the Widow's Son, 143
Elijah's Sacrifice, 145

Elisha Raising the Son of the Shunamite, 159
Emmaus, The Supper at, 359
„ The Walk to, 357
Esther and Ahasuerus, 169
Esther Denouncing Haman, 173
Esther's Banquet, 175
Eve Repentant, 5
„ Tempted, 3
Evil One Sowing Tares, The, 273
Expulsion from Eden, The, 9
Ezekiel, The Vision of, 193

F

Firstborn, The Death of Pharaoh's, 69
First Death, The, 13
Flood, The World before the, 17 (*see also* Deluge)

G

Galilee, By the Sea of, 257
Gethsemane, 319
Golgotha, 339
„ The Return of the Mother of Jesus from, 345
Good Friday, 335

H

Hagar, 31, 39
„ and Ishmael, 37
"He Fell Asleep," 369
Horse, The Rider on the Pale, 375
„ The Rider on the White, 375

I

"If thou hadst Known," 305
Innocents, The Triumph of the, 233
Israel in Egypt, 65

J

Jacob and Rachel, 49
Jairus' Daughter, The Raising of, 269
Jephthah, 95
„ The Days of Mourning, 97
„ The Vow's Fulfilment, 99
Jephthah's Daughter, 93
„ Victory, 91
Jeremiah at the Fall of Jerusalem, 187
Jeroboam and the Blind Prophet, The Wife of, 139
Jerusalem, 189
Jezebel, The Death of, 165
Jezebel's Question to Jehu, 163
Job, 179
„ and his Friends, 181
„ and the Flocks, 177
John the Baptist in the Wilderness, 245
„ „ The Death of, 277
John and the Virgin Mary, St., 343
Jonah, 207
„ Thrown into the Sea, 205
Joseph Interpreting Pharaoh's Dream, 57
„ Introducing Jacob to Pharaoh, 59
Joshua Commanding the Sun to Stand Still, 89
Judas Going Out, 315
„ Iscariot, 333
„ The Remorse of, 331

L

Laban's Pasture, 51
Last Judgment, The, 379
Lazarus, 297
„ The Resurrection of, 289

M

Machpelah, The Cave of, 41
Magi, The Adoration of the, 229
Mary with the Infant Christ and St. John, 237
(*See also* Mother of our Lord, etc.)
Mater Purissima, 85
Matthew, The Calling of St., 261
Miriam, The Song of, 77
Mordecai Refusing to do Reverence to Haman, 171
Moses and the Burning Bush, 67
„ Committed to the Nile, 61
„ The Finding of, 63
Moses' Descent from Sinai, 83
Mother of our Lord, The, 349

N

Naaman's Wife, 161
Nain, The Raising of the Widow's Son of, 263
Nativity, The, 217
Nazareth, 213

Nebuchadnezzar, The Madness of, 195
Nimrod, 27
Nineveh, The Fall of, 209
Noah's Sacrifice, 25

Opening of the Sixth Seal, The, 377
Our Lord, The Youth of, 239
"Over whose Pastures Walked those Blessed Feet," 249

P

"Peace be unto You," 361
Peter's Denial, 325
Pharisee, Mary in the House of the, 265
Pharisees, Christ's Reproof of the, 295
Plains of Heaven, The, 383
"Possessions, For he had Great," 301
Prodigal Son, The, 293
Prophet, The Disobedient, 137

R

Rachel and Her Flock, 47
Rachel's Tomb, 53
Rebekah and Eliezer, 45
„ at the Well, 43
Red Sea, Pharaoh's Host Overwhelmed in the, 75
„ „ The Passage of the, 73
Rephaim from Zion, The Plain of, 127
Resurrection, The Morning of the, 355
Rider on the Pale Horse, The, 375
„ „ White Horse, The, 375
Rizpah, 129
Ruth, 111
„ and Boaz, 109
„ and Naomi, 107

S

Salome Dancing before Herod, 275
Samaria, The Woman of, 251, 253
Samaritan, The Good, 283
Samson, 103
„ Grinding at the Mill, 105
„ The Youth of, 101
Samuel, The Dedication of, 113
Sardis, 373
Saul Witnessing the Stoning of Stephen, 367
Saviour in the Temple, The Finding of the, 243
Scapegoat, The, 87
"Sea gave up the Dead which were in It, And the," 381
Seal, The Opening of the Sixth, 377
Shepherd, Parable of the Good, The, 287
Shepherds, The Angels Appearing to the, 219
Shulamite, The, 185
Silver, The Lost Piece of, 291
Sinai, Zabel Mûsa, 81
Sodom, The Destruction of, 35
Solomon, The Judgment of, 135
Star in the East, The, 223
„ of Bethlehem, The, 227
Stephen, Saul Witnessing the Stoning of, 367
Supper at Emmaus, The, 359
„ The Last, 311
„ „ „ The Hymn of, 317
Swine, The Herd of, 259

T

Temptation in the Desert, The, 247
Tiberias, on the Sea of Galilee, 363
Tomb, The Angel at the, 353
Tower of Babel, The, 29

V

Vashti Deposed, 167.
Victory, O Lord! 79
Virgins, Parable of the Ten, 309
Voice of the Lord God, The, 7

W

Walk to Emmaus, The, 357
Wise Men on their Way to Bethlehem, The, 225
Woman Touching the Hem of Christ's Garment, The, 267
Woman's Return from the Well, The, 253
Women, The Holy, 351
World before the Flood, The, 17
World's Ingratitude, The, 327

Z

"Zeal of Thine House hath Eaten Me up, The," 307

INDEX OF ARTISTS.

ARMITAGE, EDWARD, R.A., 33, 175, 255, 267, 295, 331
BACON, J. H. F., 361
BELLANGER, CAMILLE FÉLIX, 11
BENDEMANN, E., 187
BONNAT, LÉON, 101, 179
BOUGUEREAU, MADAME, 117
„ W. A., 13
BROWN, FORD MADOX, 55, 143, 313
BURNE-JONES, SIR EDWARD, 1, 133, 227, 355
BURTON, W. S., 327
CABANEL, ALEXANDRE, 185
CALDERON, P. H., R.A., 31, 107
CANZIANI, MADAME LOUISA STARR, 121
CHAVANNES, PUVIS DE, 277
CISERI, M., 329
CORBOULD, E. H., R.I., 163
CORMON, FERNAND, 15
DANBY, FRANCIS, A.R.A., 75, 377
DEGER, E., 303
DELAROCHE, PAUL, 335, 345, 347, 349
DIETRICH, A., 271
DILLON, FRANK, R.I., 39
DOBSON, W. C. T., R.A., 263, 371
DYCE, WILLIAM, R.A., 49, 135, 251, 319, 343
ETTY, WILLIAM, R.A., 17, 121
FISHER, P. HARLAND, 137
FLANDRIN, JEAN HIPPOLYTE, 29
GALE, WILLIAM, 77
GEBHARDT, E. V., 311, 365
GERÔME, J. L., 339
GILBERT, SIR JOHN, R.A., 177, 245
GOODALL, F., R.A., 43, 45, 47, 51, 85, 257
GOODWIN, ALBERT, R.W.S., 73, 221
HACKER, ARTHUR, A.R.A., 71, 191, 215
HARPER, HENRY A., 225
HARRACH, GRAFF, 325
HERBERT, J. R., R.A., 83, 239
HILTON, WILLIAM, R.A., 289
HITCHCOCK, GEORGE, 37, 231
HOLE, W., R.S.A., 305
HOLMAN HUNT, W., *Frontispiece*, 87, 127, 213, 233, 243, 249
HOLROYD, C., 359
HUNTER, J. Y., 63
JACOMB-HOOD, G. P., R.E., 269
JALABERT, C. J., 281
JOHNSON, HARRY, 373
KENNEDY, C. N., 205
KRAMER, J. V., 341
LAUDER, R. SCOTT, R.S.A., 279
LAURENS, J. P., 351
LAVERGNE, 181
LAZERGES, H., 337
LEDUC, V., 247
LEFEBVRE-LOURDET, M., 115
LEIGHTON, LORD, P.R.A., 129, 147, 159, 223, 381
MACGREGOR, JESSIE, 93
MACLISE, DANIEL, R.A., 25
MANTON, G. GRENVILLE, 139
MARTIN, JOHN, 7, 67, 89, 197, 199, 209, 379, 383
MILLAIS, SIR J. E., BART., P.R.A., 79, 95, 241, 273, 291, 3
MITRECEY, M., 105
MOORE, ALBERT, 145
NORMAND, ERNEST, 69, 167, 171, 173
NOWELL, ARTHUR T., 9
PAPE, ERIC, 235
PARKER, SYBIL, 287
PATON, SIR J. NOEL, R.S.A., 27
PLOCKHORST, B., 283
POOLE, P. F., R.A., 193
POYNTER, SIR E. J., P.R.A., 59, 65
RIVIÈRE, BRITON, R.A., 201, 203, 259, 297
ROBERTS, DAVID, R.A., 357
ROCHEGROSSE, G., 195, 275
ROOKE, T. M., A.R.W.S., 91, 97, 99, 109, 111, 123, 14
151, 153, 155, 157, 165
ROSSETTI, D. G., 119, 125, 229, 265
ROUSSIN, G., 141
SANT, J., R.A., 357
SCHMALZ, HERBERT, 41, 53, 285, 363
SCHRADER, J., 169
SCOTT, W. BELL, R.H.A., 19
SEDDON, THOMAS, 189
SKILBECK, CLEMENT O., 261
SMETHAM, W., 317
SOLOMON, S. J., A.R.A., 103
SPEED, HAROLD, 57
STRUDWICK, J. M., 183, 309
STÜLER, M., 217
SWAN, J. M., A.R.A., 293
THIRION, EUGÈNE, 61
TIDEY, HENRY, 253, 299, 315, 321, 323
TOPHAM, F. W. W., 113, 161
TURNER, J. M. W., R.A., 21, 35
VAN RUITH, H., 307
VEITH, E., 237
WALTON, ELIJAH, 81
WATTS, G. F., R.A., 3, 5, 23, 207, 301, 375
WESTLAKE, N. H. J., 367

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